

A SUPPLEMENT
TO 5
TWO VOLUMES (PUBLISHED IN 1754)
OF
HISTORICAL COLLECTIONS.

Chiefly containing late Remarkable Instances of
FAITH WORKING BY LOVE.

Published from the Manuscript

OF

The late Reverend Dr JOHN GILLIES, one of the Ministers
of Glasgow.

WITH AN
ACCOUNT of the Pious COMPILER, and other ADDITIONS,

BY

Dr JOHN ERSKINE, one of the Ministers of EDINBURGH.

EDINBURGH:

PRINTED FOR ARCHIBALD CONSTABLE AT THE CROSS.

1796.



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A SUPPLEMENT
TO
HISTORICAL COLLECTIONS.

THE Compiler regrets that, in the former part of the work, he omitted the names of some eminent authors, whom providence raised up, from time to time, to be instrumental in promoting vital religion by their writings.

He has often thought of Abijah, of whom the Scripture says, "*That in him was some good thing found toward the Lord God of Israel;*" and has applied it to those authors, without regard to those with whom they were unhappily connected; and even without regard to the corrupt mixtures that are to be found in their, otherwise valuable, writings.

If, in separating the precious from the vile, (as the Scripture speaks), there be any mistakes, the Compiler alone, and not any of his correspondents, is answerable for them. At the same time, he returns thanks for the obliging manner in which they acknowledged his letters, the purport of which was, to beg their help towards the enlarging of this Supplement.

A list of his correspondents would have done him honour; but, without their consent, he could not presume to name them.

As to the authors that wrote in the *early centuries*, (commonly called *Fathers*), the Compiler refers to a book entitled, *Mella Patrum*, printed at London, 1650^d; or, if the reader chooses to have a view of

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^d The author of *Mella Patrum* was Francis Rous, at that time Provost of Eton College.

the most noted of them, they are thus described by a very able and a very candid judge. "If we have patience (says he) to examine them, we shall find things very valuable.

"CYPRIAN has a magnanimity and vehemence, resembling that of Demosthenes.

"We find in CHRYSOSTOM, an exquisite judgment, noble images, and lovely morals.

"AUGUSTINE is both sublime and popular. He ascends to the highest principles, by the most familiar turns. He asks questions. He makes his hearers ask questions at him. He answers. It is a sort of conversation betwixt him and his hearers. Comparisons are introduced, to dispel doubts.

"BERNARD was a prodigy in a barbarous age. There is found in him sublimity, tenderness and vehemence.

"One may well be astonished at what he finds, beautiful or grand, in the writings of the Fathers, when he considers the ages in which they wrote."

So says Fenelon, the famous Archbishop of Cambray, in his letter to the Secretary of the French Academy. This author's genius is admired by all. But, how different are his sentiments from those of the French nation at present! Their idol seems to be, the rights of men; but he insists upon the rights of God. "O droits de Dieu inconnus! O ingratitude

"et insolence de la créature! Misérable néant, qu'as-tu à garder pour toi? qu'as-tu qui t'appartienne? qu'as-tu qui ne vienne d'en-haut, et qui ne doive y retourner? Tais-toi donc, créature qui te dérobes à ton Créateur; et rend toi toute à lui." (*Oeuvres Spirituelles*, tom. i. p. 13.) And in his Meditation on the text of Scripture, 2 Cor. iii. 17. one

thinks he foresaw the miseries of the late French revolution. "Nos passions sont pires que les plus cruels tirans. Si on ne les suit qu'à demi, il faut à toute heure être aux prises avec elles, et ne respirer jamais un seul moment. Elles se trahissent: elles déchirent le cœur: elles foulent aux pieds les

“ Joix de l'honneur et de la raison, et ne disent ja-
 “ mais, c'est assez. Si on s'y abandonne tout-à-fait,
 “ où ce torrent mènera-t'il ? J'ai horreur de le pen-
 “ ser. O mon Dieu, préservez-moi de ce funeste
 “ esclavage que l'insolence humaine n'a pas de honte
 “ de nommer une liberté !” (*Ibid.* tom. iii. p. 496.)

About the end of the fifteenth century, there was a very remarkable man, THOMAS à KEMPIS, an Augustine monk. Of him it is said, that when he happened to be in company, and the conversation turned upon common topics, he continued silent, and had nothing to say ; but when heavenly things were discoursed of, he opened with great fluency. His motto was, “ I sought for rest every where, but never
 “ found it, except in a corner with a book.” It is further said, that, next to the Bible, there is hardly any thing that has been oftener printed than his Devotional Works.

IN THE SEVENTEENTH AND EIGHTEENTH CENTURIES.

MILTON, the famous poet, of whom Bishop Newton, the writer of his life, says, “ Milton is now
 “ considered as an English classic ; and Paradise Lost
 “ (which has its ground-work in Scripture) is generally esteemed the noblest and most sublime of modern poems, and equal, at least, to the best of the
 “ ancient ; the honour of this country, and the admiration of all others.” Marvel says justly of it,
 “ It draws the devout, and deters the profane.”

MR ADDISON, who illustrated the beauties of this poem, and of whom another celebrated poet justly writes,

He from the taste obscene reclaims our youth,
 And sets their passions on the side of truth.

DR YOUNG, in his Night Thoughts, of which Mr Hervey (who, for his taste and manner, may be justly reckoned in the number of Christian poets) writes :

B 2

“ When

^c In his verses prefixed to the poem.

“ When I take up this book, I am ready to say,
“ Tecum vivere amem, Tecum obeam libens.”

DR WATTS, whose hymns are the delight of Christian societies, particularly that on Rev. 5. “ Come, let us join our cheerful songs, with angels round the throne.”

MR HERVEY's meditations are no less the delight of the Christian, in the closet, or in retirement.

DR WATTS corresponded with MR WILLISON OF DUNDEE, in Scotland. Whatever might be the difference of talents, they were both eminent for Christian piety, and the usefulness of their catechisms.

So was also BISHOP LEIGHTON for a certain unction in his writings, and an exemplary life.

MR ROBERT FLEMING was the author of two valuable books—The Fulfilling of the Scriptures; and the Confirming Work of Religion.

There was a meeting of pious and learned *Divines at Westminster*, who (besides the other evangelical writings of several of the members) did great service to young people, particularly in Scotland, by compiling a shorter catechism, by means of which the doctrines of the gospel are early sown in the minds of young persons, and which proves useful in establishing their principles. See for the character of the members of this assembly, MR BAXTER's account of them. Though he was not one of their number, he does justice to their learning and piety.

About the same time vital religion was promoted in Scotland, by what were called fellowship meetings; of which the compiler begs leave to give, as a sample of the members that composed them, a well known instance, whose memory is savoury to all devout persons in the west of Scotland. This was

MR STIRLING OF THE BARONY. He was pious from his youth, and much given to secret prayer. When the schoolmaster (who it would seem kept his school in the country) complained to his father, that he was too late in coming to school; the reason was found to be, that when he observed upon the road

an agreeable place of retirement, he went to secret prayer. His father having traced him one day, and observed how he was employed, he desired the master to excuse him. When he grew up, he associated with the fellowship meetings, and was their chaplain. When he was licensed to preach the Gospel, a stranger among his hearers observed, that he could not get preaching for praying.

There was such a frank simplicity in his manner, that men of true taste could not forbear admiring him; and the pious were much edified with his uncommon remarks on Scripture history, which were quite natural, and his own.

The Honourable Mr BOYLE, who founded a lecture against the enemies of serious religion.

SIR ISAAC NEWTON, in his observations upon the prophet Daniel, and the Revelation.

About this time the opposers of the Gospel assumed the name of Deists, and are thus addressed by the satirical poet:

'Tis yours a Bacon, or a Locke to blame,
A Newton's genius, or a Seraph's flame:
Persist by all divine in man unawed;
But learn, ye dunces, not to scorn your God.

These deists, as they are called, laboured to call in what philosophy they were masters of to their aid; but in vain, as was shewn by that valuable book, "*The Analogy of Religion, to the Constitution and Course of Nature,*" which they have never attempted to answer.

B 3

This

* This poet has been styled the English Horace. His parents gave him something of Christian education. Hence the sobriety of his life, and his zeal against impiety and immorality; while the Heathen poet, notwithstanding his good sense, lived a very dissolute and scandalous life. And when at last a natural conscience warned him to amend it, he could not find satisfaction in any of the schools of heathen moralists. His mind still continued uncertain and unsettled. See his first epistle to Mæcenas; and observe the fruits that grow upon somewhat of Christian education, and upon freethinking and infidelity, ancient and modern.

This book was written by BISHOP BUTLER, and puts the compiler in mind of a small tract upon "Prejudices against the Gospel," by MR M'LAURIN at Glasgow, printed among his sermons and essays.

About this time DR HORNE (afterwards Bishop) composed his valuable commentary on the book of Psalms. In his Preface he has these words: "Though the author trusts his commentary will not be deemed altogether unworthy a place in the libraries of the learned, he builds chiefly on that approbation, which he is solicitous it should receive in the closets of the devout. He has written to gratify no sect or party, but for the common service of all who call on the name of Jesus, wheresoever dispersed, and howsoever distressed upon the earth. When he views the innumerable unhappy differences among Christians, all of whom are equally oppressed with the cares and calamities of life, he often calls to mind that passage in Milton's *Paradise Lost*:

But rise, let us no more contend; nor blame
Each other, blamed enough elsewhere; but strive
In offices of love, how we may lighten
Each other's burden, in our share of woe.

"Enough has been given to the arts of controversy.
"Let something be given to the studies of piety
"and a holy life. If we can once unite in these,
"our tempers may be better disposed to unite in
"doctrine, when we shall be duly prepared to receive it; God may reveal even this unto us."

About this time also, the indefatigable MR WESLEY printed his *Christian Library* in fifty volumes, consisting of the choicest pieces of practical divinity which have been published in the English tongue, with extracts of the lives of sundry eminent persons.

EXTRACTS

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EXTRACTS OF LETTERS to the COMPILER, who had requested the assistance of his Friends to make this Supplement more ample, by sending him the names of those whom God hath honoured to be successful in his work, either by their preaching or writings, or by their exemplary lives—In compliance with whose request they have favoured him with the following Letters, from which Extracts are taken, chiefly relating to events in the 18th century.

January 1795.—These last four or five years there has been more pains taken to communicate intelligence as to the success of the Gospel, and the lives of eminent Ministers and private Christians, than at any period I can recollect, except immediately after the revival in 1742 and 1743^a. The Methodists, and still more the Moravians, have lately discovered great zeal for carrying the Gospel to those formerly ignorant of it. I have received twelve numbers of periodical accounts relating to the missions of the last, printed 1790 and 1794. I do not approve all their notions or proceedings, but I believe they have carried the saving knowledge of the most essential truths of the Gospel to many precious souls. They have missions at Tranquebar in the East Indies, among the Hottentots at the Cape of Good Hope, and at Greenland; on the coast of Labrador in North America, among the Negroes

^a The Baptist Register, which for some years has been published by the worthy Dr Rippon of London, contains much information as to late revivals of religion and triumphs of divine grace, among those of different communions. More articles, however, of general importance to all Christians, are contained in the Evangelical Magazine, in which several clergymen of different denominations are engaged. It commenced July 1793. Eighteen numbers have been published; and no work of the kind has hitherto been so well conducted, and given such general satisfaction.

Negroes in the Danish West India islands, and in the British islands, Jamaica, Barbadoes, St Kitts, and Antigua; in which last their success has been greatest. I cannot recollect many names of persons singularly useful, unknown to you. As to Edwards, Walker of Truro, &c. references to accounts of them, well known, would be sufficient. Boerhaave and Haller were not only eminent physicians, but eminent Christians, and the last an able defender of Christianity. In ^bNew-York, a society was last year erected for spreading Christian knowledge and piety among the poor, especially in the remote parts of that state, by small tracts on important doctrines and duties. Of this society, English, Dutch, and Associate Presbyterians, Episcopalians, Methodists, Lutherans, and Moravians are members. They have at present worthy ministers of that city of different denominations. Dr Edwards writes, that he hopes a Theological Magazine will soon commence in America. I do not think I ever till now heard of President Edwards's proposal of corresponding with those who wish well to the kingdom of Christ through the Christian world. I am not qualified to give a better view of his genius and worth, than can be gathered from his writings and life. I agree with you, that the secession and unwarrantable deposition of Mr Gillespie, have turned out to the furtherance of the Gospel.

February

^b This puts the Compiler in mind of a Cheap Repository, (as it is called), lately printed in England, of religious and moral tracts, which is intended as an antidote to the poison disseminated among the poorer sort (by hawkers and ballad-singers), by substituting what is amusing and edifying, at a very easy rate. Hitherto this good design has been very successful.

^c The Compiler was a member of a General Assembly afterwards, when it was proposed to take the sentence of deposition off Mr Gillespie; and well remembers, that when some members thought it hard the sentence should run in the blessed name of the Lord Jesus Christ, Archibald Duke of Argyle, when he was asked his opinion as a ruling elder, the Duke quoted on the occasion the expression of a Heathen poet:

"Nec Deus interfit, nisi dignus vindice nodus."

February 1795.—It occurs to me, that some important anecdotes suited to your design may be drawn from Orton's life of Doddridge, Gibbons's life of Watts, Tong's life of Henry, and Henry's life of his father.

February 1795.—Among the examples of eminent persons in this century, not of the priesthood, who have occupied their talents in defending and recommending Christianity, I think the names of Haller, Lord Littleton, Mr West, Lord Hailes, Mr Serle, (author of *Horæ Solitariae*), should be mentioned; nor should Mr Williams of Kidderminster, and Mr Welsh a banker in London, who for a number of years has been constantly paying for the board and education of nine serious students of divinity, be neglected. Perhaps it may be proper to observe the introduction of the Gospel to Calcutta, by the preaching of a Mr Brown, and another serious minister of the Episcopal persuasion. The exertions of the Warwickshire, and other associations of independent ministers for propagating the Gospel, by itinerant ministers, through villages and towns, in their respective counties, where it is not known or preached, are worthy of remark.

February 27th 1795.—I was favoured with your letter, announcing your intention of making a supplement to your Historical Collections, which I remember to have read a great many years ago. I do not recollect any additional information to communicate to you, except what is contained in some books lately published; particularly Middleton's *Biographia Evangelica*, and the numbers of the *Evangelical Magazine* now publishing; in the last of which are many pleasing anecdotes of persons who have lived and died lately, in the faith and hope of the Gospel. In the *Continuation of Jablonski's Church History*, there is some important information with respect to religion in modern times. In Mr Milner's life of Mr Howard, the lives of a Mr Turner and Mr Davies, there are pleasing views of the influences of

of divine grace on the heart and life. Mr Milner has lately published a volume of church history, on an evangelical plan, which he means to continue. It promises to be a pleasing and useful work. You no doubt have seen the Life and Experience of Mr Francis Sheriff, minister of Lady Glenorchy's chapel.

April 1795.—It will give you pleasure that Messrs Austin and King, two American ministers, have set on foot a renewal of the concert for prayer for the revival of religion^d; and Mr Pearse, a Baptist minister in Birmingham, has begun to collect materials for a general history of Protestant missions.

March 1795.—Among the friends and ornaments of religion, WILHELMINA MAXWELL, LADY GLENORCHY, holds a conspicuous place. She was the younger of two daughters left by William Maxwell, Esquire, of Preston, a gentleman of considerable fortune in Dumfriesshire. The eldest was married to the Earl of Sutherland; the youngest, of whom we treat, to John Lord Viscount Glenorchy, only son of the Earl of Breadalbane.

Lady Glenorchy was formed by providence for a superior place in society. Her understanding was naturally strong and capacious, and her memory retentive. Her mind was polished by a liberal education, and richly furnished with ideas by extensive reading and observation. Her person was agreeable, her manner engaging, her fancy brilliant, and attended by a constant flow of spirits and good humour. Born to wealth, and allied to a rich and noble house, she was fitted to make a distinguished figure among the great, and to shine in courts. But as Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, esteeming the reproach

^d See of the concert for prayer, begun 1744—Renewed 1746—Proposal of renewing it again 1754, Vol. II. page 399 of the Hist. Collections, and of Mr Edwards's humble attempt to promote it, page 401.

of Christ greater riches than the treasures of Egypt : In like manner, she, in all the bloom of youth, with all worldly pleasures at her command, laid herself, her fortune, her honours and her talents, at the foot of the cross of Jesus.

About the 23d year of her age she was visited with sickness ; in recovering from which, her thoughts were involuntarily turned to the first question and answer of that form of sound words which is given in the Assembly's Catechism : " What is the chief end of man ? It is to glorify God, and to enjoy him for ever." Musing on these words, they arrested her attention, and naturally led her to put to herself the important queries : Have I answered the design of my being ? Have I glorified God ? Shall I enjoy him for ever ?

Reviewing her life of thoughtless gaiety, she found there was no connexion between such conduct and the glorifying and enjoying God ; and that consequently, hitherto, she had not answered the chief end of her existence. Her conscience was awakened ; and, for a considerable time, she laboured under that anxiety and fear which usually attend such a state of mind.

But, on reading the 5th chapter of the Epistle to the Romans, she discovered the way whereby the Great God could be just, and yet the justifier of the believer in Jesus. She believed ; her understanding was enlightened, her conscience relieved, and her mind restored to peace. The fruits of her faith soon gave the most unequivocal evidence to the truth of the happy change which had taken place in her mind. For some time, she endeavoured to avoid the ridicule which attends true religion, by concealing it, and mingling in the society and amusements to which she had been accustomed ; but she soon found it impossible to support the spirit and practice of religion, and at the same time be conformed to the manners of the world. She therefore openly avowed her religion, and renounced the sinful enjoyments of the world.

world. From this time, her whole life was one continued course of devotion: her closet was a little sanctuary for God, to which she habitually retired with avidity and pleasure. In her family, there was always an altar for God, and from which, with the morning and the evening, regularly ascended social prayer and praise. She loved the house of God; and the most painful circumstance of her frequent ill health, in the last years of her life, was, her being detained by it from public worship. Well acquainted with men and things, her conversation was full of good sense and information: It was often much enlivened by good humoured pleasantry; but it always was pious and spiritual, always expressive of the high sense she had of the excellence and importance of religion, and of her anxiety for its promotion. With peculiar pleasure she always spoke of the person or place in which it appeared to flourish; and with evident pain, of those in which it was otherwise. The sincerity of her religious principles, was established by her actions. She was not of those "who say, but do not." She built some places of public worship at very considerable expence. In Edinburgh, she erected a large handsome chapel, which will hold two thousand people, and which has, for many years, been attended by a numerous congregation, and which has now two clergymen, ministers in communion with the church of Scotland, as its pastors. To this chapel is added, a free school, to teach reading, writing and arithmetic, and which she endowed. The chapel and school together, has not cost less than five or six thousand pounds. She erected and endowed also, a church at Strathfillan, in the parish of Killin, on the estate of Lord Breadalbane: and she had purchased ground, in conjunction with the late Lady Henrietta Hope, for building a place of worship at the Hot-wells, Bristol; and which, by her directions, has been executed by her executrix since her death, by a very neat and commodious house being built there, called Hope Chapel. In order to intro-

duce and support the Gospel, she purchased a very neat chapel at Matlock in Derbyshire; one meeting at Carlisle, another at Workington in Cumberland, and a third at Newton Burhill in Devonshire: all these she left in the hands of trustees, or to her executrix, for their original purpose. She united with others also in purchasing meeting-houses in different parts of England. To some able and faithful ministers, whose congregations were in poor circumstances, she paid the whole of their salaries; to others a stated annual sum in part; to many, occasional donations, as she saw them needful. She educated many young men of piety for the holy ministry. Sensible that ignorance and irreligion, idleness and vice, go together, she founded and endowed schools, and set on foot manufactories, for the poor. In private, the widow and the fatherless, the stranger and the distressed, experienced her abundant beneficence. To enable her to prosecute these schemes of benevolence, she herself carefully looked into all her affairs, and studied the strictest œconomy; and though her dress, her table, her attendants, her equipage, always corresponded to her station, yet she denied herself the splendour which her fortune and rank could well have afforded and excused. She knew the world too well, not to expect its hatred and reproach for a zealous and consistent profession of the Gospel; but her natural fortitude, and greatness of soul, and the force of religion on her heart, rendered this of small consequence in her estimation: more than most Christians, she gloried in the cross of Christ. The falsehood and ill nature which some time were propagated against her, she made the subject of the most refined and innocent pleasantry. Full of plans for the glory of God, and good of men, and busy in the prosecution of them, this excellent Lady arrived in Edinburgh from Bath, where she had spent the Winter, in the beginning of the Summer 1786. Her friends observed, with concern, her declining state of health. She spoke much to them of death, and

of her persuasion that, with her, it was near; and uniformly expressed her satisfaction and joy at the prospect. Her conversation was nevertheless as easy, pleasant and cheerful, as ever. Religion, in her, was not the production of gloom, either during the progress, or in the near views of the termination, of life. Almost her last words were, "If this is dying, it is the easiest thing imaginable." Disease prevailed, and, not many hours afterwards, she expired, on Monday the 17th July 1786; and of her may be said in truth, what with equal propriety cannot be said of every departed Christian, "Her path was as the shining light, which shines brighter and brighter to the perfect day."

Lady Glenorchy was interred, agreeable to her own request, in a vault in the centre of her chapel in Edinburgh. She left 5000*l.* to the Society in Scotland for Propagating Christian Knowledge; 5000*l.* for the education of young men for the ministry in England, and other religious purposes; and the greater part of the rest of her fortune, which was considerable, for pious and charitable uses.

April 1795.—In the list of those who, in the present century, have not only proved grace in the reality of its existence, but have also shown it forth in the evidence of its operation, **LADY HENRIETTA HOPE** justly claims the privilege of enrolment: She was third daughter of John Earl of Hopetoun.

There can hardly be a stronger, and certainly not so amiable, a criterion of a person's worth and good qualities, as their being the object of general affection and esteem in the particular place of their habitual residence. Estimating by this rule, Lady Henrietta Hope possessed indisputable pretensions to the most favourable representation; for she was universally beloved by all around her where she resided. This affection, from superiors and inferiors, is a circumstance always honourable, and rendered peculiarly so in some situations.

Lady

Lady Henrietta Hope, by nature, was formed for eminence. Possessed of a strong, clear understanding and sound judgement; much improved by reading, conversation, deep thought, and observation, she gave early presages of proving highly useful and ornamental to society, if permitted to see those years necessary for maturing the powers of the human mind; and the great expectations formed by her friends were not disappointed. She possessed the nicest moral sense, a heart for friendship, a keen sensibility of human pain, with an unceasing desire to relieve, or at least alleviate, in every possible way, the variegated distresses of her fellow-creatures. Yet, though favoured with a mind thus enriched with every virtue of the moral character, united to the most amiable dispositions and engaging manners, it was not till her twenty-fifth year, that Lady Henrietta Hope began to inquire about the great realities of eternity. At that time, an impression concerning the one thing needful was made upon her mind, which never after was effaced. Her own words upon this subject, at that memorable period, are, "O to grace how great a debtor! Called at first out of nothing; and, after twenty-five years obstinacy and rebellion, awakened from a state of sin, misery and death, and brought to the light of the glorious Gospel, to the knowledge of Jesus Christ revealed therein, and (though by slow degrees, through various mazes, manifold temptations and sundry trials, may I not, in all humility, say) to good hopes through grace; how shall I praise the riches of that grace which has abounded towards me!"

Being thus brought from darkness to light, and her mind relieved from anxiety respecting her own state, the language of her heart was that of the Royal Psalmist: "What shall I render unto the Lord?" Believing it her duty, and viewing it as her privilege, she made an entire dedication of herself, with all she had, or ever should stand possessed of, to that great and gracious Being, who had dealt so bountifully with

her. Nor did she ever breathe a wish to recal the solemn deed: no; the residue of her life, by its uniform tenor, proved the sacrifice not only sincere, but universal, in so far as her situation would permit.

The deepest humility marked Lady Henrietta Hope's character, almost to excess. From principle she courted the shade, though her mind, formed by natural and acquired abilities, fitted her for shining as a bright example of the transforming power of sovereign grace, united to every requisite for filling the most useful station in the Christian line. From this excess of the most amiable virtue, the public eye discovered but a few of the numerous instances of her generous and judicious exertions for the cause of religion in particular, and the general good of her fellow-creatures at large, as she generally acted through the medium of others who she believed (from overrating their abilities as she depreciated her own) were better qualified to appear on the stage of life as the witnesses of Jesus; but, though unknown to many, they are all noted in the divine records, and will, ere long, be read aloud before an assembled world. Suffice it to say, Lady Henrietta Hope, on many occasions, united with others, and gave largely, both of judicious counsel and pecuniary aid, towards erecting chapels, building schools, and endowing them, together with extensive, both occasional and stated, provision for the poor and distressed of every description; while she used her influence with those in the higher walks of life, to gain them over to the interests of vital experimental religion; for which she was well qualified, not only as holding forth by example the word of life in the most amiable light, but also from a thorough acquaintance with the doctrinal and preceptive parts of the holy religion she professed, together with no inconsiderable degree of elocution and command of her pen. Availing herself of these advantages, with a single eye to the glory of God, and with that extreme modesty and winning softness peculiar to her, she often carried captive the minds of those she addressed,

addressed, at least so far as to gain approbation. Nothing short of the interposition of a Divine Agent, can produce in the human mind, that belief of the important truths of the Gospel, termed by the apostle, "the substance of things hoped for, the evidence of things not seen." Yet the divine blessing often renders effectual the feeble attempts of Christians to effect this great purpose; and there is reason to believe this eminent servant of God did not labour in vain. If to what is already said of this amiable lady, we add, her unwearied attention to every relative duty, her faithful discharge of every trust reposed in her, we must say, the portrait is pleasing, the character exemplary.

But as no degree of moral excellence, or strength of grace, can procure the Christian an exemption from trials in this probationary state, Lady Henrietta Hope, though possessed of the favour of her God, the esteem of the world, the affection of her relations, and the love of her Christian friends, yet suffered much in the last years of her life, from a very delicate frame which gave rise to many distressing complaints, all which she endured with that calm fortitude and unbroken resignation, that nothing but true religion can inspire.

In Autumn 1785, Lady Henrietta Hope went to Bristol Hot-wells, where, after every medical exertion proving ineffectual, and the medicinal virtue of the wells yielding no relief, she meekly rendered up her ransomed soul into the hands of her gracious God, who called her home to receive her great reward, eternal life, the free gift of the Most High, upon the 1st day of January 1786, leaving behind her a fair copy of every thing praiseworthy, and of good report. A considerable part of her fortune she left for pious and charitable purposes.

Of humble spirit, though of taste refin'd,
Her feelings tender, though her will resign'd;

Call'd, by affliction, every grace to prove,
 In patience perfect, and complete in love;
 O'er death victorious, through her Saviour's might,
 She reigns triumphant with the saints in light.

The compiler closes this list with the celebrated name of LADY HUNTINGDON, to whom may be justly applied, the words of the apostle, 2 Cor. viii. 18. *Whose praise is in the gospel, throughout all the churches.*

EXTRACT of a LETTER to the COMPILER, 20th
 July 1795.

Having fortunately met with a short account of the last days of the Countess of Huntingdon; though I could not obtain her life, and knowing that you wished something upon the subject, I herewith transmit it for your Supplement; and shall be pleased to hear you are of the same opinion with some of your brethren in Edinburgh, viz. that there is no impropriety in publishing an account of Lady Huntingdon's death, without the life. I have subjoined a letter from her medical friend. If you approve of it, as it bears such a strong testimony in her favour, and corroborates the truth of the preceding narrative, I hope both may edify.

Some little time before her Ladyship's last confinement, one of the clergymen whom she honoured with her confidence, spending a day with her as he passed through London, she spoke of herself in a strain so remarkably affecting, that he could not but mention it afterwards. The subject of the conversation was the cause of Christ, which she always had so deeply at heart, and that led to the state of her own mind and expectations. The expressions were to this effect, but more forcible than those feeble traces of them: "I see myself a poor worm drawing near Him. What hope could I entertain, if I did not know the efficacy of his blood, and turned

as a prisoner of hope to this strong hold? How little could any thing of mine give a moment's rest to a departing soul? So much sin and self mixing with the best, and always so short of what we owe! It is well for us that he can pity and pardon: and we have confidence that he will do so. I confess, my dear friend, I have no hope but that which inspired the dying malefactor at the side of my Lord; and I must be saved in the same way, as freely, as fully, or not at all."

The friend said, "Madam, I cordially join you, and fall in with you. Though our lives may be devoted to the work of Jesus, and our deaths the consequence of the service, it is not to those sacrifices we could look for comfort in a dying hour." She replied, "No, verily." And enlarging on the idea of the mixture of infirmity and corruption which tarnished all our best-meant services, she added, "That a sinner could only rest satisfactorily on one foundation, and would find nothing in the best works of his best days, that he could dare produce before God for its own sake; sufficiently blessed and secure, if he could but cry, God be merciful to me a sinner, and let me be found accepted in the Beloved, and complete in him!" To these, in the course of a long conversation, were added many like words of truth and grace.

To a paper of importance, written within a few months before her last illness, were subjoined these words: "And as I have always lived the poor unworthy pensioner of the infinite bounty of my Lord God and Saviour Jesus Christ, so I do hereby declare, that all my present peace, and my future hope of glory, either in whole or in part, depend wholly, fully and finally, upon his alone merits; committing my soul into his arms unreservedly, as a subject of his sole mercy to all eternity."

When the bloodvessel broke, which was the commencement of her illness in November, she said to a friend, on being asked how she did, "I am well."

All is well for ever. I see, wherever I turn my eyes, whether I live or die, nothing but victory." She has lately with great emphasis repeated often, "The coming of the Lord draweth nigh. O my friend, the coming of the Lord draweth nigh!"—adding, "The thought fills my soul with joy unspeakable; whether I shall see his glory more abundantly appear, or whether it be an intimation of my own departure to Him."

At another time, "All the little ruffles and difficulties which surround me, and all the pains I am exercised with in this poor body, through mercy affect not the settled peace and joy of my soul."

A day or two before her last illness, just as she had come from her room to her elbow-chair, she broke out in these remarkable words:

"The Lord hath been present with my spirit this morning in a remarkable manner. What he means to convey to my mind, I know not. It may be, my approaching departure. My soul is filled with glory. I am as in the element of heaven itself." They who knew how constantly her conversation was in heaven, will conclude, that those who were around her, might fill volumes, instead of pages, with her energetic expressions. But she has forbidden it, and the publication of her papers and correspondences.

Weakened by complicated disorders, and enfeebled by age; when about a week preceding her departure, she was confined on the bed of languishing, it could not but afford surprise to all around her, that the vigour of her mind was as unabated, and her intellects as clear, as in any period of her life. The same earnest concern for the work of God, and the advancement of the kingdom of his dear Son, abroad and at home, occupied all her thoughts. Anxious that an attempt to send the gospel to Otaheite in the South Seas, should succeed, to a friend engaged in that labour of love, who was sitting by her bedside, she began to express her earnest desire that it might be accomplished. He with difficulty prevailed on her

her to drop the subject, lest talking earnestly might interrupt the rest which was desirable for her, assuring her that every means would be pursued to effect so desirable an event. "And to-morrow," said he, "your Ladyship shall hear what can be done." And when, next day, difficulties were raised, and the two persons who had engaged to go as missionaries, demurred, unless they could be ordained in the Established Church, which was refused them; she said, on being informed of it, "We shall find others, I doubt not!" and gave immediate orders to her secretary to write a note to the person engaged in the pursuit, to assure him of her affectionate regard, and to express her love and honour for his zeal and faithfulness. So warmly was her heart interested in this work to her very last moments.

About an hour only before her death, she said to a female friend, who with assiduous attention for many nights and days never quitted the room, "Is Charles's letter come?" (she had sent for him to supply her chapel in Spa Fields, when Mr Jones of Langan returned home). On being answered it is, she said, "It must be opened, to see if he comes." When her friend said, "I will go and open it." She added, "To know if he comes, that is the point." So anxiously were the cares of her work impressed upon her dying heart: and often she added, when speaking of the people in her connexion as her children, "I feel for their souls."

During the whole of her illness, her pains never made her impatient; but she seemed more concerned about those who attended her, than about herself. She said tenderly to Lady A. E. and Miss S. A. whose long faithful and tender attachment to her is well known, "I fear I shall be the death of you both," (alluding to their constant watching with her); "it will be but a few days more." She appeared, during the tedious nights and days of pain and sickness, engaged in prayer, and animated with thankfulness for the unutterable mercies which she had experienced.

perienced, saying, "I am encircled in the arms of love and mercy." And, at another time, "I long to be at home: O, I long to be at home." A little before she died, she said repeatedly, "I shall go to my God and Father this night:" and, shortly after, "Can he forget to be gracious? Is there any end of his loving-kindness?"

Doctor Lettsome had visited her between four and five, shortly after her strength failed, and she appeared departing. Alarmed, they summoned up a friend who was waiting anxiously below. He took her hand—it was bedewed with sweat: he applied his fingers to the pulse—it had ceased to beat—and that instant she breathed her last sigh as he leaned over her, and fell asleep in Jesus, June 17th 1791, in the 84th year of her age.

The next day, Doctor Lettsome wrote the following letter to Lady A. E., which speaks the worthy sentiments of his own heart, and the satisfaction which so noble an example afforded him:

"Dear Lady A. E.—I deeply sympathize with thee and all the family in Christ, in the removal of that evangelic woman so lately among us, the Countess of Huntingdon. Your souls were so united, and your affections so endeared together, that I cannot but feel in a particular manner on thy account, lest the mournful state of thy mind may undermine thy constitution, and endanger a life spent in mitigating the painful sufferings of body of our deceased friend while living. Her advanced age, and debilitated frame, had long prepared my mind for an event which has at length deprived the world of its brightest ornament. How often have we, when sitting by her sick-bed, witnessed the faithful composure with which she has viewed this awful change! Not with the fearful prospect of doubt; not with the dreadful apprehension of the judgment of an offended Creator. Her's was all peace within, a tranquillity and cheerfulness which conscious acceptance alone could convey. How often have we seen her, elevated above the

the earth and earthly things, uttering this language: "My work is done, I have nothing to do but to go to my heavenly Father." Let us, therefore, under a firm conviction of her felicity, endeavour to follow her, as she followed her Redeemer. Let us be thankful that she was preserved to advanced age with the perfect exercise of her mental faculties; and that under long and painful days and nights of sickness she never repined, but appeared constantly animated in prayer and thankfulness for the unutterable mercies she experienced. When I look back upon the last years of my attendance, and connect with it the multitudes of others whom my profession has introduced me to, I feel consolation in acknowledging, that of all the daughters of affliction, she exhibited the greatest degree of Christian composure that ever I witnessed; and that submission to divine allotment, however severe and painful, which nothing but divine aid could inspire."

From a Periodical Account of a Society of the Particular Baptists for propagating the Gospel among the Heathen, who thus address their fellow Christians at large :

Northampton, Nov. 13th 1792.

THE object of this Society is to evangelize the poor, dark, idolatrous Heathen, by sending missionaries into distant parts of the world. It is a very affecting fact, that, according to the lowest computation, there are at this moment above three hundred millions of our fellow men in the state of Pagan darkness; many of whom, not only live in the habits of offering human sacrifices, but feast on the flesh of their enemies. Were those ignorant immortals but thoroughly instructed in the doctrines and precepts of Christianity, their civilization would naturally

turally follow, and what miseries would be hereby prevented!—Never let us yield to discouragements, from the apprehension that the attempt would be in vain. If we have duly considered the methods whereby God has already accomplished the designs of his grace in some degree, we cannot consistently object to the adoption of similar measures now. The Acts of the Apostles (the most ancient record of Christian history) informs us, that God hath chosen to propagate his truth among mankind, by the efforts of their fellow-men, committing the precious treasure of the Gospel to earthen vessels, that the excellence of the power might appear to be of God, and not of man.

Our Protestant brethren in other nations have laboured with considerable success. Especially the Danish mission to the coast of Coromandel in the East Indies, has since the year 1706 brought above eighteen thousand Gentoos to the profession of Christianity. The Dutch in the island of Ceylon, and other of their East India settlements, have had still more extensive success. In North America, the apostolic Elliot, in the last century, was the chief instrument of the evident and thorough conversion of many of the native Indians. By his labours, and those of other ministers, several churches were raised among these poor savages, some of which were supplied with ministers of their own race, and others with Anglo-Americans. In the present century, the Presbyterian Society in Scotland has sent its support to several useful missionaries among the American Indians. The excellent David Brainerd, and after him his brother John, were supported by this Society. They still afford their assistance to Mr Kirkland, from whom very pleasing accounts have been lately received. And there is also a Mr Sergeant that is successfully employed among the Indians at this time. The Moravian brethren have, within these sixty years past, sent missionaries to various heathen nations; and have discovered a zeal for the propaga-

tion of the Gospel, which ought to provoke in all other denominations of Christians a godly emulation. Their success has been remarkable among the Greenlanders, and in the Danish West India islands. They also have sent missionaries among the American Indians, and the Esquimaux on the coast of Labrador, who have been hopefully owned for the conversion of souls, and have attempted to preach the Gospel among the Tartars and the Hottentots, to which last people they are about to renew their mission again. We are informed, that in the year 1788, they had in their societies nearly fifteen thousand converted Heathens. The Wesleyan Methodists have within these few years attempted a mission to the Caribbs, who are natives of the West India islands, and have laboured with success among the negro slaves in these islands. The labours of brother George Tille the Baptist negro, in Jamaica, have been greatly blessed among his fellow Africans, both bond and free. This success of our worthy brethren, may serve at once as a reproof of our indolence, and a spur to our activity. To such an effort, arguments of the most powerful nature must impel every believer in divine revelation, and well-wisher to mankind; for, various as the different opinions of Christians may be with respect to particular parts of the Gospel scheme, all will agree in this, that the Sacred Scriptures assure us of the universal conquests of the Redeemer; that his dominion shall extend from sea to sea, even to the ends of the earth; that the kingdoms of this world shall become the kingdoms of our Lord and his Christ, and, that the isles shall wait for his Lord. Will not God who seeth the heart be well pleased with every sincere and earnest effort to promote his blessed cause? Without the Divine blessing, we readily believe, nothing to purpose can be effected. But is this an excuse for inactivity and sloth? Are we not encouraged by innumerable promises and prophecies of the Divine word, and by an evident blessing crowning the labours of our brethren and predecessors?

Let then every Christian who loves the gospel, and to whom the souls of men are dear, come forward in this noble cause. And whether we can, or cannot, honour him with our substance, let us attend the generous donations of those that are able to contribute to the support of his cause, with our most fervent prayers. Many Christian societies have, for some years back, united in extraordinary prayer for the enlargement of the Redeemer's kingdom. And may not this be considered as a certain harbinger of success? Let us persist, and we shall prevail. Pray ye for the peace and increase of the church: they shall prosper that love her. Ye that mention the name of the Lord keep not silence, nor let him rest, until he establish and make Jerusalem a praise in the earth.

The compiler has received some copies of an Earnest Invitation to Prayer during the present troublesome times, written, as is generally believed, by the Reverend Mr Romaine of London^a, and addressed to the Friends of the Established Church; reprinted at Edinburgh 1795. A short extract follows: "Several
 " ministers have resolved to spend part of every
 " Lord's day in this holy exercise. They have chosen
 " this day, partly for the sake of the day itself, being
 " a day sacred to religion, and because they
 " wanted to have the joint prayers of those persons
 " who might be hindered on other days, but who
 " were now entirely free from worldly avocations;
 " and they have chosen from eight to nine in the
 " evening, because it is the time that could be best
 " spared from the duties of the day. We earnestly
 " request our brethren of the Established Church,
 " and all our fellow Christians, to join with us;
 " and we hope no person who has the spirit of prayer,
 " and who is a lover of the Protestant religion

^a When Mr Romaine is mentioned, it puts the compiler in mind that both he and Mr Newton may be justly classed among the eminent instruments who have been employed in promoting the Gospel by their writings.

“ and of our Establishment, will be prevented by
 “ any slothful or needless excuse from offering up his
 “ petitions (about that time) along with ours; but
 “ that all the faithful servants of God, in every part
 “ of the land, will be at the same time, as one
 “ congregation, presenting their prayers before the
 “ throne of grace.”

The compiler of these Collections being now in the 84th year of his age, and the 54th of his ministry, desires to join in prayer daily for the success of the Gospel, with those who cannot otherwise promote it, and humbly hopes both they and he may take comfort from the following lines :

Doth God exact our labour, strength denied,
 I loudly ask : But patience, to prevent
 That murmur, soon replies, God doth not need
 Either man's work, or his own gifts : Who best
 Bear his mild yoke, they serve him best : His state
 Is kingly ; thousands at his bidding speed,
 And post o'er land and ocean without rest,
 They also *serve*, who only *stand and wait* ^b.

Meantime, the compiler concludes with an extract from a brief history of the Society in Scotland for Propagating Christian knowledge, from the establishment of the Society in 1701 to 1795, by the Rev. Dr Hunter, Secretary to the Corresponding Board in London.

In the year 1701, a small number of pious and public-spirited citizens of Edinburgh thought proper to form themselves into a Society for the Reformation of Manners. The dreary and dark regions in their own country, arose first into view, presenting a melancholy and affecting picture of human wretchedness. In the low countries of Scotland, the common people are among the most civilized and best instructed on

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^b Milton in one of his sonnets : It is the 19th, and on his own blindness; but may well be accommodated to all the servants of God who can do nothing but stand and wait,

the globe. They are all taught to read—all are accustomed regularly to attend the place of worship. The clergy visit their flocks from house to house in a stated course of exhortation and catechising; and the country abounds with the Bible, with catechisms, and with other treatises on practical subjects, in the vernacular language, which are eagerly read, and with no slight degree of improvement. It was not so in the Highlands: There the generality had no opportunity of learning to read, and if they had acquired that art, to what purpose in a region where there were no books, not even the Scriptures, in the native tongue? Meanwhile, Popery was availing herself of this dark and rude state, to make proselytes to the church of Rome. The aversion was insuperable to the constitution and government established at the Revolution in 1688, and the whole religious knowledge of the country was reduced to a few Popish legends and ceremonies, received without examination. A few plain facts, the result of inquiry made on the spot, by impartial and intelligent persons specially appointed for the purpose, will serve to confirm and support the general description now given, of the vast field the Society proposed, from its first formation, to cultivate.

The parish of South Uist consists of the islands of South Uist, Benbecola, and Erisca. It is 45 miles long, and near 8 miles in breadth; and it was found to contain about 2600 souls, of whom 2300 were Papists; and that there were two popish priests and a mass house in it. The parish of Barra consists of the island of Barra, which is $7\frac{1}{2}$ miles long, and 3 miles broad; and of six other small islands; and was found to contain about 4300 souls, of whom 1250 were Papists. In the time of Charles I. all the inhabitants were Protestants: but after the Restoration, this, and the parish next mentioned, being united, and the minister residing always at Harris, Popish priests occupied the former, and perverted almost the whole inhabitants. The parish of Harris consists of the island of Harris, and seven other small islands.

It is 36 miles long, and 9 miles broad; and contains about 2000 souls, all Protestants. The parish of Boleiskine is 30 miles long, and 6 miles broad; and contains about 1600 persons capable of receiving instruction, of whom 400 are Papists, and these increasing in number. The parish of Urquhart is about 27 miles long, and 18 miles broad. It contains about 2000 souls; of whom about 150 or 140, who inhabit Glen Moriston, are Papists. A Popish priest frequently resides in this valley. The parish of Kilmallie is 52 miles long, and 37 miles broad; and contains about 4000 souls, of whom 35 are Papists. The parish of Ardnamurchan comprehends the five following districts: Ardnamurchan, properly so called, which is 21 miles long, and 6 miles broad, and contains 1200 souls, all Protestants; Sunart, which is 21 miles long, and $7\frac{1}{2}$ miles broad, and contains 828 souls, of whom 824 are Papists; South Morar, which is 21 miles long, and from 3 to $4\frac{1}{2}$ miles broad, and contains 281 souls, of whom there is only one Protestant. The whole number of souls in this parish, is 3816, of whom 1956 are Papists. A Popish priest resides constantly in Arasaig, where a mass house was built about ten years ago. Another priest resides constantly in Moydart, and a third in South Morar. The parish of Lesmore, to which Appin is now united, is about 60 miles long, and 25 miles broad, and contains about 300 souls. The parish of Glenmuick lies on the south side of the river Dee, and is 15 miles long. To it are now united the parishes of Tullich and Glengarden, which ly on the north side of that river, and are 20 miles long, and, at an average, 12 miles broad. They contain about 2200 souls, of whom about 337 are Papists. The parish of Crathie, to which Braemar is now united, is 25 miles long, and about 10 miles broad; the river Don running through the middle of it; and contains 2253 souls, of whom 337 are Papists. The parish of In-

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* This account was taken about twenty years ago. Since then, the state is greatly altered to the better.

veraven is 15 miles long, and from 3 to 4½ miles broad, and contains 1200 souls. At Scallen, in the Braes of Glenlivet, in this parish, is a Popish college or seminary, the only one in Scotland. The number of students who attend it, is, in general, from 8 to 12. Most of them are the sons of gentlemen in the neighbourhood; and some of them become priests, without going abroad to receive orders. At present, there are 12 students at this college. About a century ago, the number of Papists was so inconsiderable, that they had no fixed priest, but were obliged to send to Gardenside, 12 or 15 miles distant, for one to visit their sick, and baptize their children. Since the erection of this college, which was about 70 or 80 years ago, Popery has made such a rapid progress, that, according to the most authentic accounts, there are at present no fewer than 1520 Papists in this and the neighbouring parish of Kirkmichael. The situation of this college is peculiarly calculated for promoting the interests of Popery, being in the centre of seven parishes, at the distance of ten miles from each church, except that of Kirkmichael, from which it is six miles distant, and surrounded with a ridge of hills, whereby it is separated from all the neighbouring countries. Beside a priest or bishop, who resides constantly at this college, there are generally three, and often six priests, who officiate in the several mass houses of both parishes. The parish of Glenelg comprehends the districts of Glenelg, Knoidart, and North Morar. Glenelg is 9 miles long from north to south, and the glens, which lie from east to west, are 6 miles long. Knoidart, which is separated from Glenelg by an arm of the sea called Loch-Urn, is 15 miles long from east to west, and 7½ miles broad from south to north. North Morar, which is separated from Knoidart by an arm of the sea called Loch-Nevis, is 15 miles long from east to west, and from 3 to 4½ miles broad from north to south. This computation includes only the inhabited parts of the parish; beyond which, the mountains called the Utter Hills,

Hills, extend many miles towards Glengary and Lochaber. To those mountains the inhabitants migrate with their cattle in Summer. In this parish are 2570 souls, of whom 1340 are Papists. A Popish priest resides constantly at Knoidart, and officiates in a mass house at Invergeseron, on the side of Loch-Urn. About four or five years ago, a Popish lady did, by her last will, bequeath a considerable sum of money, for the purpose of erecting a Popish school or academy at North Morar. Several other Papists having also contributed for this purpose, an academy was accordingly erected, and still subsists, at which a priest regularly officiates. Last year there were sixteen students, most of whom were the sons of gentlemen in that country.

Now, if such was the state of that country in 1774, when the above facts, and a multitude of a similar nature were ascertained, in what a deplorable condition must it have been at the commencement of the Society! Who can contemplate the present state of things, without looking beyond the instruments, to the hand which employed them, giving glory to God!

In the year 1709, the Queen was induced to give the Society the sanction of a Royal charter. Their first meeting after this was numerous and respectable. It was held at Edinburgh, November 3d. 1709, and was attended by several of the nobility, by fourteen of the Lords of Session, by many gentlemen of superior rank, and by most of the clergy in the city and neighbourhood.

The very year ensuing, the lamp of knowledge was lighted up at St Kilda, one of the most remote and inaccessible of the Western Isles. That same year, a resolution was formed to erect eleven schools more, embracing, among other objects, the Isle of Skye, and those of Orkney and Zetland.

By this time, the existence, the views, and success of the Society, were known over the whole Island of Great Britain, and as universally approved as known,

A most honourable testimony of this approbation was given in the year 1717. Dr Daniel Williams, a dissenting clergyman in London, did, by his last-will, give to the Society, all his lands and tenements in and about Catworth in Huntingdonshire, then let at about 68*l. per annum*. King George I. made a donation, in the year 1725, of 1000*l.*, to be employed by the General Assembly of the Church of Scotland, for the reformation of the Highlands and Islands, and other places where popery and ignorance abounded. This act of Royal munificence has ever since been annually repeated by that Prince and his successors, and is managed by a committee nominated by the General Assembly. In 1739, the first attempt was made to facilitate instruction, by the publication of a vocabulary, Gaelic and English, for the use of the Society's schools; which, a few years after, was followed by a translation into Gaelic, of that well known tract, Baxter's call to the unconverted; the expence of the translation, and of printing a thousand copies, being defrayed by the generosity of Joseph Demar, of the kingdom of Ireland, Esquire, accompanied with a donation of a hundred pounds for the general purposes of the Society.

In 1741, the Society established a Board of Correspondents at New York, with the same powers, and for the same purposes, with that established at Boston eleven years before. This Board appointed Mr Azariah Horton to be missionary in Long Island, a part of the province of New York, with a salary of 40*l.*; and named, as his assistant, an interpreter, one Miranda, an Indian, formerly a trader, but who had for some time laboured to instruct the Delaware and Susquehanna Indians. Miranda died soon after his appointment; but Mr Horton remained for several years on Long Island, where he at first met with great success in converting the native Indians.

In 1743, the Society appointed Mr David Brainerd to be a missionary, with a salary of 40*l.* Sterling, and gave him an interpreter. He officiated among the

the Indians in Albany, in the province of New York; and then among the Delaware Indians in the province of Pennsylvania; among whom, and the Indians in the borders of New Jersey, he remained till his death in 1747, his labours having been remarkably blessed.

He was succeeded by his brother, Mr John Brainerd, who continued to labour with much success for many years. Meanwhile, the Board of Correspondents at Boston having solicited the Society to apply in their behalf to the General Assembly of the Church of Scotland, a collection was appointed to be made through all the parish churches in Scotland, for the purpose of Christianising the North American Indians; the money arising from which amounted to 545*l*. This collection was made in the year 1764.

The reverend Dr Eleazer Wheelock having, some years before, established a charity school at Lebanon in Connecticut, for the education, partly of Indian, and partly of English youths, to qualify them for being sent as missionaries, interpreters, or schoolmasters to the different Indian tribes; and this school being in a flourishing condition, he applied to the Society, to appoint a Board of correspondents with the usual powers in the colony of Connecticut. In 1767, Dr Wheelock sent over to Britain the reverend Mr Nathaniel Whitaker, and the reverend Mr Sampson Occum, which last had been educated by him, and had for some time been employed by the Society as a missionary among the Oneyda Indians, to procure benefactions for the above mentioned school. These two gentlemen presented a memorial to the Society, who transmitted copies of it to all the ministers of Scotland, with an earnest recommendation to them to take all proper methods for obtaining contributions in their respective parishes. The employing Mr Occum in this service evinced the sagacity of Dr Wheelock, and produced all the effect which could reasonably be expected from it. It was a highly interesting object to the good people of Scotland, to see and to hear a copper-coloured man, not only himself illuminated with the knowledge of Gospel

Gospel truth, but exalted into a teacher of it to others; leading their devotions in the family—in the pulpit; preaching in polished Europe the unsearchable riches of Christ. Wherever he was received as a guest, men pressed into the company, to enjoy the pleasure of his conversation: Whenever he preached, the church was crowded; every ear was attentive; every heart and hand open to the purpose of his mission. Hence the collection, large beyond all example, of more than 2500*l.* in a country so poor as Scotland, toward promoting the knowledge of Divine truth among the untutored Indians of America. The Indian school remained at Lebanon till the year 1771, when it was removed to Hanover, near 200 miles from its former station, and was incorporated by a Royal charter with Dartmouth college, founded about that time. The Society having received most agreeable accounts of the diligent and successful labours of the reverend Mr Samuel Kirkland, who had been educated by Dr Wheelock as a missionary among the Oneyda Indians, took him into their service, and granted to him and an Indian catechist, jointly, a yearly salary of 90*l.*; the corporation of Harvard college in New-England having also agreed to give him the like sum. All the advices respecting him were most satisfying. He was master of the language of the Oneydas and Senecas; among whom, and the Tuscororas, he laboured with the utmost assiduity and fervency. Having lived long among them, he acquired their esteem, affection and confidence. The Indian school under his care at Oneyda, flourished, and consisted of forty or fifty scholars. The people in general behaved well, and a considerable number entertained a just sense of religion. They soon after built a church for themselves, a thing till then unheard of among savages.

Meanwhile, the Society's exertions at home, proceeded with unremitting vigour. Useful translations into the language of the Highlands, first of a plain and popular manual of Christian knowledge, well known in Scotland by the name of *The Mother*

Mother's Catechism, and next of the Scriptures themselves. This arduous task was in part effected through the zeal, assiduity and perseverance, of the reverend Mr James Stewart, minister at Killin in the Presbytery of Dunkeld, who, in 1767, produced a complete translation of the New Testament, of which 10,000 were printed and dispersed.

A subscription having been opened in behalf of the poor Highlanders living in and about the city of Edinburgh, who, for want of a stated minister to preach to them in the Gaelic language, could not partake of the benefit of divine ordinances, a considerable sum of money was thereby raised, with which ground was purchased, and a chapel for public worship erected, and the property of it vested in the Society, by conveyance from Mr William Dickson, Edinburgh, dyer, who purchased the ground, and was the chief promoter of the subscription. At this period, the Society, desirous of obtaining the fullest information with regard to the situation and circumstances of their schools, and the conduct of their schoolmasters in the Highlands and Islands, granted a commission to Mr Lewis Drummond, Lieutenant in the late 115th regiment of foot, in whom they placed very great confidence, to visit their schools in different parts, and to make an exact report of all the particulars. Mr Drummond, in two several visitations, each of which continued for many months, executed this trust with fidelity, diligence and zeal, and gave the Society entire satisfaction. He made two distinct and complete reports of these visitations, which conveyed to the Society much interesting intelligence, concerning the state, not only of their schools, but of religion in general, in the Highlands and Islands of Scotland. In 1751, upon an application from the late Earl of Findlater, the Society established a school at Portsoy in the parish of Fordyce, Banffshire, with a salary of £40. The Society did likewise, the same year, upon an application from a company of merchants in Perth, who set up a manufactory of linen cloth at Logierait

Logierait in Athol, give an annual allowance to the schoolmaster of that parish for teaching the children employed in that manufactory.

At a general meeting of the Board in London, held 18th November 1773, it was resolved, that early in the Spring following, a sermon should be preached in recommendation of the charity, and afterwards the friends of the institution should dine together, and endeavour to support and extend its object, by obtaining donations or annual contributions, to be immediately applied to the general purposes of the Society. The event fully justified the propriety of this measure. Care had been taken to avoid all appearance of party-spirit, in the arrangements made on this occasion. The pulpit of the liberal-minded Mr Spilbury was fixed upon, and the amiable and unassuming Dr Langford was selected to be the preacher. The service at Salters Hall was well attended, and a liberal collection obtained. Gentlemen of various religious denominations, and of various ranks in civil life, assembled at dinner. Perfect harmony prevailed: the interests of the Society were warmly supported, and powerful encouragement was given to repeat the experiment once every year. Ministers of the church of England coalesced with their dissenting and Scottish brethren, in carrying on this great and good work. The preacher was annually selected, without any regard to the religious denomination to which he belonged. The Presbyterian followed the Independent: he, in his turn, was succeeded by the Anabaptist: all was harmony; all was zeal. The more that the cause was inquired into, the more it appeared to merit support: and, beside a regular annual subscription, valuable donations and bequests were, from time to time, increasing the sphere of the Society's influence and usefulness. Two instances of these deserve particularly to be commemorated. Towards the end of March, a trust-deed was transmitted to the secretary, conveying to the Society the sum of ten thousand pounds stock in the national fund

fund of the 5 *per cent.* annuities. The stock was transferred to a most respectable gentleman, Isaac Hopkins Browne, Esq. to receive the dividends on the Society's account; who has since transferred the stock to the Society, and has qualified himself as a member of the London Board, by a handsome annual subscription, and by serving the office of steward. Soon after the intelligence of this large and uncommon donation had been given, the Society had the satisfaction to receive accounts of a second accession to their funds still more considerable than the former, by a legacy of the late Peter Huguetan, Lord Vanyryhoven of Holland. For many years this nobleman had been a regular and liberal benefactor to the institution, by the anniversary meetings of the Corresponding Board in London; and, in 1789, the Society received from him a donation of five hundred pounds of the 4 *per cent.* bank annuities. After his death, which happened in the course of this year, it appeared, that by his will, he had, among a variety of other legacies to different charitable institutions, and to a very large amount, bequeathed to the Society in Scotland for Propagating Christian Knowledge, the sum of twenty thousand pounds, for the purposes of promoting religion, literature and industry in the Highlands and Islands. At the same time, the Society has not been inattentive to the propagation of Christian knowledge in America. Two missionaries are still employed by them, viz. the Reverend Mr Kirkland among the Oneyda, Onondago and Seneka Indians, and the Reverend Mr Sergeant among the Stockbridge tribes. Of the ardent zeal and indefatigable exertions of the former, the Society have repeatedly had occasion to report in the warmest terms of approbation. His late journals afford sufficient evidence, that his labours are continued with uniform earnestness and perseverance. They exhibit a picture of benevolence, of labours, and of sufferings in the cause of the Gospel, which scarcely has been exceeded since the days of the a-

postles. He undertook a long and perilous tour among those of Canada, when he added the expence of relieving numbers when perishing with hunger. A famine it seems prevailed in their country; and his humane and generous mind, shocked with the scenes of misery which he beheld, willingly dictated efforts for the relief of the sufferers far beyond what his narrow income could afford. The Savages, affected with a deep sense of gratitude, beheld him with the reverence due to a superior being; numbers willingly received his instructions; many, it is to be hoped, to their eternal joy.

The labours of Mr Sergeant, though in a narrower sphere, have been found faithful and assiduous. What success may ultimately attend the exertions of the Society in these remote and unenlightened regions, time only can unfold. That many individuals among the Savages have, by the blessing of God, become savingly acquainted with the truths of the Gospel, and that the morals and external conduct of great numbers have been improved, there is sufficient ground to believe. One thing is acknowledged by all who have opportunity to be acquainted with these tribes, that those of them among whom the light of the Gospel has been in any measure diffused, have become less addicted to excess in the use of spirituous liquors, less cruel and ferocious in their manners, and more attentive to the arts of civilized life, particularly to agriculture.

EXTRACT from a Letter of the Reverend JAMES CALDWELL, Secretary to the Society's Board of Correspondence in New England.

Elizabeth-Town, May 1. 1771.

'The present sent by the Society to the Oneida Indians, till we could find out by what particular

' tribe the bill was sent, and the most acceptable
 ' and useful remittance. This being done, I received
 ' the following address, a copy of which I hereby
 ' transmit you: "*Father, we have not much to
 " say. But we return thanks to our fathers beyond the
 " great waters. We thank them from our very hearts,
 " and also bless God who has put it into their heart to
 " shew us this kindness. The holy word of Jesus has
 " got place among us, and advances. Many have lately
 " forsaken their sins, and turned to God. There are
 " some among us, who are very stubborn and strong:
 " but Jesus is almighty, has all strength, and his holy
 " word is very strong too: therefore we hope it will
 " conquer, and succeed more and more. We say no
 " more: only ask our fathers to pray for us, although
 " they are at a great distance. Perhaps, by and by,
 " through the strength and mercy of Jesus, we shall
 " meet in his kingdom above. Farewel.*"

" JAGO VARRON, Chief of the Bare Tribe.

" SUCHNAGEARAT, West Tribe.

" OGREIKHBLA, Tareb Tribe."

The remote Western Highlands and Islands were
 the least known to the Society, and had least experienced
 the benefit of their institution: It was therefore
 resolved, that their secretary Dr John Kemp should
 visit these distant regions, and inquire into the state
 of religion, literature and industry among the inhabitants,
 and report such plans as should appear most likely to
 promote their improvement. The greatest part of two
 Summers were accordingly employed by Dr Kemp, in
 fulfilling this useful mission; which he did much to his
 own credit, to the satisfaction of his constituents, and
 to the advantage of the regions which he visited. His
 reception wherever he went was gracious and hospitable.
 The gentry, the clergy, entered into the views of his
 embassy, gave him all needful information, and engaged
 to co-operate with the Society.

ciety in all their efforts of benevolence; and, what must be peculiarly grateful to every liberal mind, though one of the professed objects of the Society is to eradicate Popery, he met with much personal civility from some of the clergy of the Roman Catholic persuasion: they adopted and forwarded the general objects of his mission, particularly by exhorting and using their influence with their people to send their children to the schools of the Society, to be instructed in literature, and the great principles of religion, in which all sects among Christians are united. It was a sight assuredly not common—A Protestant minister commissioned by the Society for Propagating Christian Knowledge, attended in his progress by Roman Catholic priests, and they zealously joining with him in common efforts to promote the reading of the Scriptures among the youth of their own community.

Dr Kemp kept a regular journal of his proceedings, which, together with his report of means most likely to answer the design of the Society, were read and considered with much attention, and referred to a general meeting, by whom the spirit and objects of the plan contained in it were unanimously approved, and referred back to the directors, to be still more maturely digested, and carried into execution as circumstances may permit. The annual sermon, it was resolved, should next year be preached by a clergyman of the Church of England; and the Reverend and Honourable George Hay Drummond, brother to the Earl of Kinnoul, readily undertook that service; and the Reverend John Newton, Rector of St Mary Woolnoth, with equal frankness granted the use of his church, and consented himself to read the church service.

December 1. 1795.—The Compiler is happy to be informed (by No. 30. Vol. iii. of the Evangelical Magazine) concerning a Missionary Society lately instituted for the purpose of propagating Christianity among

among the Heathen, under the direction of the following gentlemen—(For their names see the above volume of the Evangelical Magazine)—which contains also a memoir of the late Mr Romaine. On the anniversary of his election to the parish of Blackfriars, (wherein he resided thirty years), he commonly gave a short account of the state and progress of the Gospel in the kingdom. In one of these discourses, he mentioned that himself and three others agreed to spend one hour in the week, at a stated time, in prayer, for the revival of the power of godliness in the Established Church. To so small a number were spiritual clergymen reduced, that out of twenty thousand, there were hardly twenty who preached the truth as it is in Jesus^c. But, before his death, he had in his possession a list of more than three hundred. We are happy to say, that the same spirit is now poured out upon a great number of evangelical societies, of all denominations, in England, Scotland and America, and hope the period is hastening,

When Jesus' praises shall be sung
In every land, by every tongue.

The Compiler cannot close this Supplement, without naming a few, partly his own respected and intimate Christian friends, who by their writings against infidelity, or on doctrinal and practical subjects, have in this century done good service to religion:—Lord Hailes, Dr Finlay and Dr Reid of Glasgow, Dr Oswald of Methven, Dr Beattie of Aberdeen, and Dr Witherspoon, president of Princeton College, New Jersey.

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* The Publisher hopes this computation was as ill grounded, as Elias's apprehensions, that he only remained of the worshippers of Jehovah.

A D D E N D A.

No. I.—ACCOUNT of JOHN HOWARD, Esq. from
Dr SAMUEL STENNETT's Sermon occasioned by
his Death.

I SHALL not take up your time with the particulars of his birth, education, and fortune. The advantages of this kind with which Providence indulged him, and of which he was truly sensible, were of trifling consideration, when brought into view with those personal endowments, natural and religious, by which he was distinguished from most other characters.

He possessed a clear understanding and a sound judgment, which were enriched and improved by a variety of useful knowledge. And as he had a taste for polite literature, so he was well versed in most of the modern languages, which he took no small pains to acquire, that he might be the better enabled to carry his benevolent purposes into effect. He had a just idea of the civil and religious rights of mankind, accompanied with a true sense of the worth, importance, and dignity of man as a reasonable, social, and immortal creature. And as no man had a more extensive knowledge of the world than he, having conversed with personages of the first rank in life, and with those in the meanest stations; with characters eminent for virtue and piety, and the most abandoned and wretched; so no man was more fully persuaded than he of the universal depravity of human nature. With the discernment both of a Philosopher and a Christian he entered into the principles, maxims, and views of men of all ranks and conditions of life; and knew how to apply the knowledge he thus acquired to the most important purposes.

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His moral endowments were perhaps more extraordinary than those just mentioned. Here he shone with distinguished lustre. The two virtues of *Fortitude* and *Humanity* were the prominent features in his countenance. Nor could his modesty conceal them from the public eye, no not from the view of all Europe. They were interwoven with his nature, and always acted in unison with each other.

Such was the *Firmness of his Mind*, that no danger could deter him from his duty—not the painful fatigues of long and hazardous journies—not the perils of seas infested with merciless barbarians—not the loathsome infection of dungeons—not the dread of assassination by the hands of miscreants, who draw their gains from the vitals of those committed to their custody—nor the apprehension of the plague in a ship with a foul bill, and in the confinement of a Lazaretto—no danger, however formidable, could shake his resolution. “Having made up his mind to his duty,” as he told me when expressing my apprehensions for his safety, “he thrust all consequences from his view, and was resolved to follow wherever Providence led.” And in a letter I received from him, when just embarking on a dangerous ocean, with the prospect before him of performing a forty-two days quarantine, he thus expresses himself, “*I bless God, my calm spirits and steady resolution have not yet forsaken me.*”

He was superior too to the frowns and the contempt of the envious and the avaricious, who represented him as petulantly officious, or extravagantly insane. Disappointments he *did* meet with, and obstructions *were* thrown in the way of some of his benevolent plans. But none of these things moved him. And more than one instance I might mention of his asserting the cause of the oppressed, in the face of a kind of opposition which would make most men tremble.—Nor, on the other hand, could the Syren song of ease, indulgence, and pleasure, prevail on him

him when on the career of duty and danger, in the least to relax his painful exertions.

" Firm to the mast with chains himself he bound,
" Nor trusted virtue to th' enchanting sound."

With this Roman fortitude was united uncommon *Humanity*. He felt for the miseries of mankind in general. He felt for the miseries of the oppressed. Yea, he felt for the miseries of the guilty, for he well remembered that we are all guilty before God. Their distresses existed not in his imagination only; they were realized to his eye, his ear, his touch. As the Poet expresses it, when speaking of him,

" He quitted bliss that rural scenes bestow,
" To seek a nobler amidst scenes of woe,
" To traverse seas, range kingdoms, and bring home
" Not the proud monuments of Greece or Rome,
" But knowledge such as only dungeons teach,
" And only sympathy like his cou'd reach."

The number of prisons he visited, at the hazard of his health and life, it would be difficult to collect. Nor did he stop at the iron gate of the most gloomy dungeon. He entered those dreary mansions of silence and darkness, and, in some instances, of cruel oppression; poured tears of commiseration on the wretched inhabitant; and with his own hand ministered assistance, while his heart was meditating plans of more general and effectual relief. "*The impressions, says he, which these scenes of misery made on my mind, no length of time can efface.*" It may therefore easily be imagined that, with a sensibility peculiar to himself, he affixed that expressive motto to his Book,

" Ah! little think the gay——
" Whom pleasure, power, and affluence surround,
" How many pine in want and dungeon-glooms,
" Shut from the common air." THOMSON.

Here I might paint, but I shall rather leave it to you to imagine, the ecstatic joy which many groaning under

under oppression felt, at starting into life and happiness, through the interposition of this their generous Patron; and the gratitude too, which even those who justly suffered imprisonment felt, for the alleviation of their miseries by his kind offices.

His *Disinterestedness* also in these exertions for the good of mankind, is deserving of our particular notice. For besides the consideration of the fatigues he endured, the dangers to which he exposed his person, and the expence of various kinds he incurred, he well knew the reports he made to the public would afford disgust rather than entertainment, and so be read and regarded by few. He writ therefore not for the amusement of the curious, and could expect no applause from the unfeeling. Indeed his object was the information of Legislature, of whom he sought, and from whom, to his great satisfaction, he obtained, the redress of many evils he complained of. "*As nothing, says he, but a consciousness of duty could have enabled me to go through all the disagreeable scenes which lay in my way, so I had the happiness of being placed out of the reach of other incitements.*"

There is one more trait in his character which must not be overlooked, and that is his *Temperance*. Such a mastery he obtained over himself, that a little food, and that chiefly of the vegetable kind, satisfied the demands of nature; and with one night's rest out of three he could, for a long course of time, pursue his journies. No consideration could prevail on him to partake of the luxuries of the most elegant table, or to allow himself more rest than was absolutely necessary. Nor yet was he influenced, in this kind of discipline he observed, by cynical austerity. He found this mode of living most agreeable to his constitution, and best qualified him for those active exertions which were the pleasure of his life.

Such were the moral endowments of this extraordinary man—such his *Fortitude*, his *Humanity*, his *Disinterestedness*, and *Temperance*.—I go on now to speak of his religious character.

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He was a firm believer of Divine revelation. Nor was he ashamed of those truths he heard stated, explained, and enforced in this place. He had made up his mind, as he said, upon his religious sentiments, and was not to be moved from his steadfastness by novel opinions obtruded on the world. Nor did he content himself with a bare profession of these divine truths. He entered into the spirit of the gospel, felt its power, and tasted its sweetness. You know, my friends, with what seriousness and devotion he attended, for a long course of years, on the worship of God among us. It would be scarce decent for me to repeat the affectionate things he says, in a letter writ me from a remote part of the world, respecting the satisfaction and pleasure he had felt in the religious exercises of this place. I shall however be excused, if I just observe, that his hours of religious retirement, whether on land or at sea, were employed in reviewing the notes he had taken of sermons delivered here. And "*these*," adds he, *are my songs in the house of my pilgrimage. Oh, Sir, how many sabbaths have I ardently longed to spend in Wild-Street!—God in Christ is my Rock, the portion of my soul.*"

His Candour, as might naturally be expected in a man of his exemplary piety, was great. As he steadily adhered to his religious principles, so he abhorred bigotry. Having met with difficulties in his inquiries after truth, he knew how to make allowance for those who met with the same.

His acts of Charity to the poor were numerous. For though he was not ostentatious, yet many of them could not be concealed. Providence blessed him with affluence; but all who knew him, know that nothing was more opposite to his disposition than the heaping up wealth. His treasure was laid up in heaven. His neighbourhood in Bedfordshire will bear witness to his generosity; and many a poor family there will, I doubt not, feel deeply for the loss of so kind a friend. Nor were his charities confin-

ed to the circle of his own mansion. "He went about," like his divine Master, "doing good." Compassion excited, prudence guided, and obligingness accompanied his benefactions. He well remembered what the benevolent Jesus was used to say when on earth, "It is more blessed to give than to receive." Few who sought his assistance were refused, and many obtained it without seeking it. The advancement of the interests of truth and religion, was an object in his view most important. To the erecting of many a place of worship did he liberally contribute. And with what cheerfulness he assisted in the building this House you need not be told. "*He accounted it an honour, he said, to join his name with yours.*"

Good men of every denomination he affectionately loved. And while with a manly firmness he asserted and maintained his own religious sentiments, agreeably to the sense he felt of their importance; he was a good deal hurt at every approach, in his apprehension, towards a little, narrow, contracted spirit in matters of religion. Yet he was a *Dissenter* from the Established Church on principle. Nor was he ashamed to have it known to all the world that this was his profession. He well understood the grounds of his dissent, nor could he on any consideration think it his duty to take the sacramental test as a qualification, either for enjoying any place of honour and emolument, or serving any burdensome office in the state. Called upon, however, to the latter, he did not avail himself of this just excuse for declining the service; but resolutely undertook it, at the hazard of incurring enormous pains and penalties, from which nothing but a bill of indemnity could secure him.

Such was the Character of this excellent man. "He went about doing good." The life of Christ was the original, his the copy. How nearly the latter resembled the former, you will judge from what has been said. Nor am I afraid you will charge the account given of him with exaggeration. His character was a very extraordinary one. It was, how-

ever, not without its imperfections: nor should I do him justice were I to omit adding that he was himself deeply sensible of those imperfections.

It remains that I mention a few historical facts, which will serve to throw a further light upon the character we have drawn, and confirm the truth of what hath been said.

In the year 1773 he was called upon to serve the office of Sheriff for the county of Bedford. The prisons, of course, falling under his inspection and management, he became acquainted with such disorders and abuses, as failed not to excite his compassionate concern. He considered that prisons, houses of correction excepted, were not meant for punishment but confinement. No man is in the eye of the law guilty, till legally tried and convicted. He therefore rightly concluded that to subject a person in this state to any inconvenience, more than the necessary one of confinement, is unjust; and to suffer him, when acquitted, to be loaded with exorbitant fees, is cruel oppression.

The utmost pains therefore he immediately took to effect a reform in the gaols under his own custody. This naturally led to the idea, that what had happened in his own county, might have happened also in other counties. He therefore resolved to visit the prisons of neighbouring shires. This he did; and his fears being realized by the miserable scenes his eyes beheld, he extended his progress further, and visited the whole kingdom. The information thus obtained, and which was committed accurately to writing, he immediately applied to the object he had in view.

In the year 1774 he was examined upon this subject before the House of Commons, when he had the honour of their thanks. And soon after a Bill was brought in "for the Relief of prisoners who should be acquitted—respecting their fees;" and another Bill "for preserving the health of Prisoners, and preventing the Gaol-distemper." These two

Acts which passed that Session, he had printed in a different character, and sent them to the keeper of every County-Gaol in England. By those Acts, as he observes, *the tear was wiped from many an eye; and the Legislature had for them "the blessings of many that were ready to perish."* Thus had a HOWARD the honour of pouring consolation into the afflicted breast; and through him it might be said, "God looked down from the height of his sanctuary, to hear the groaning of the prisoner, to loose those that were appointed to death".

His views, upon this success, were quickly enlarged. He resolved to visit the prisons in foreign countries, not only to obtain relief for the oppressed, and a mitigation of miseries to the distressed wherever he found them; but to procure such new information, as might be necessary to forward the reforms he had in contemplation at home. His visits were repeated, and scarce a kingdom was there in Europe which he did not traverse.

He then extended his views still further, and resolved to collect the rules, orders, and drafts of the principal Lazarettos in Europe, with the medical treatment of patients in the plague; in hopes by these means to set on foot such regulations, and bring forward such measures as, with the blessing of God, might prevent the future return of that calamity to this country. So he travelled into Turkey, and visited himself one, if not more, who was actually in that dreadful disorder, the distant apprehension of which has made many a countenance turn pale.

To give you only a general account of his well-aid plans, for alleviating the miseries of the poor, for stopping the progress of vice, for promoting industry and virtue, and for preventing the importation and spread of infectious diseases, would carry me too far. I must therefore only add, that success was already, in a degree, attended his endeavours. And it is to be hoped, that such a superstructure

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will, in time, be raised on the foundation he has laid, as will be of the greatest utility to this country; and which, should he have access to the knowledge of it in the world above, would, I am persuaded, add to the joy his benevolent heart there feels.

We have hinted before at the painful fatigues he endured, the great expence he incurred, and the imminent dangers to which he exposed himself in thus *going about to do good*: and on this subject I meant further to enlarge, but must deny myself this satisfaction, lest I should trespass on your patience.

The attention which was paid to him by the principal Personages in Europe, and which he was so far from courting, that, in some instances, he absolutely declined it; I say, this extraordinary attention of theirs, with the peculiar circumstances that accompanied it, shews in what high estimation his character stood with the Public. Indeed, his modesty must not be passed over without particular notice. His reply to one of the principal officers of state in a great kingdom, upon being told that, however he would not suffer a statue to be erected to him in his own country, a statue would in the prisons of that; I say, his reply was memorable, and marks the character of the man. "*I have no objection, said he, to its being erected where it shall be invisible.*" And in a letter he sent me from Turkey, speaking of this *hasty measure*, as he calls it, and his wish that it might be stopped, he adds, "*Alas! our best performances have such a mixture of folly and sin, that praise is vanity and presumption, and pain to a thinking mind.*"

He set out on his last journey the beginning of July, 1789. It was to have been of great extent, and to have taken up the compass of about three years. I expostulated largely with him at parting, on the mistake of suffering himself, through an earnest desire of doing good, to be precipitated beyond the clear line of duty, which might possibly be sometimes the case. He seemed to apprehend he should scarce see this country again; and when last in this place

place, said to a friend near him, "*Will we shall not perhaps meet one another again till we meet in heaven.*"

What we feared, Providence has permitted.—HOWARD is no more! He died at *Cherson*^a, January the 20th, of a malignant fever, which he caught by humanely visiting a person in that disorder; to whom he administered the usual medicine, but without effect. The same medicine he took himself, which proving too powerful for his constitution, the fever carried him off in ten days. He had the assistance of several Physicians; and great attention was paid him by Prince *Potemkin*, who not only sent him his own Physician, but visited him himself^b.

Thus fell this great and good man a sacrifice to humanity.

The Publisher became acquainted with this wonderful man when first in Scotland, and had many agreeable and instructive conversations with him, on a variety of subjects. He knew not however, till his last visit to Edinburgh, his happy experience of the influence of Evangelical doctrines, falsely charged with a licentious tendency, in exciting to abound in works of righteousness and beneficence. At that time Mr Howard happened to hear a sermon, in which justification through the blood and merits of Jesus, and the connexion of the belief of that doctrine with holiness of heart and life, were occasionally illustrated. The next day he acquainted the publisher, how congenial the short reflections on that subject were to his sentiments and feelings. A deep

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^a A settlement of the Empress of *Russia*, toward the northern extremity of the *Euxine* or *Black Sea*, not far from *Oczakov*.

^b A few days after the publication of the Sermon from which this account is taken, the person who attended Mr HOWARD on his journey, and in whose arms he expired, arrived from *Cherson*. From him, among other particulars, I learn that he met death with submission, composure, and fortitude; and that he retained his senses to the last, expressing the pleasing satisfaction he felt in the prospect of "going home to his Father and his God."

and humble sense of the defects and blemishes of his best duties, convinced him that he needed a better righteousness than his own for acceptance with God. Free justification by grace through the redemption which is in Christ Jesus, was the great source of his comfort, and motive of his generous and toilsome efforts for softening sorrow. In one of the Greek Islands, he was surprised to see exposed to sale, two sermons by Mr William Bridges, on the sinfulness of sin and the fullness of Christ, which he immediately purchased, and read with pleasure and edification. The publisher has been credibly informed, that he was ambitious, that his only son, who had the prospect of inheriting a handsome fortune, should study Divinity, and, as a Dissenting Clergyman, publish to men the Gospel of Christ. But Providence denied the gratification of his wishes, for reasons which he now sees to be wise and just and good.

No. II.—ACCOUNT of JOHN THORNTON, Esquire,
late of *Clapham, Surry*, from MR SCOTT'S sermon occasioned by his death.

MR THORNTON was distinguished by his great liberality; disposed of very large sums in various charitable designs, with an unremitting constancy, during a long course of years; and his charities were so much larger, than is common with wealthy persons of good reputation for beneficence, that he was rather regarded as a prodigy which might excite astonishment, than as an example, that other men of equal affluence were in duty bound to imitate. Yet, his character hath not been in this respect over-stated, and few were acquainted with the full extent of his charities.

In respect to this leading circumstance, we must advert to several particulars.

In dispensing his bounty, it is well known that he always aimed to promote the knowledge and practice of the religion of the Bible amongst mankind; and to bring the careless, the ignorant, the profane, and the profligate, to attend to the concerns of their souls, to repent, and turn to God, and "to do works meet for repentance." For this purpose also, he was the patron of all pious, exemplary, and laborious ministers of the Gospel; frequently educating young men, whom he found to be religiously disposed; and purchasing many livings, not so much with a view of benefiting the individuals to whom he gave them, as for the sake of planting useful ministers of the Gospel in those parts where he supposed the people to be perishing for lack of knowledge.

He also dispersed a very great number of Bibles, in different languages, in distant countries, perhaps even in all the four quarters of the globe; and with them vast quantities of such books as he thought most suited to alarm the conscience, to affect the heart with a sense of the importance of eternal things, and to lead men to repentance, faith in Christ, and holiness of life; thus labouring to render those, whom he never saw, wise unto salvation: and no doubt numbers will for ever bless God for these his pious and charitable endeavours.

But though his liberality had this for its grand object, yet it was by no means conducted on an exclusive principle. He aimed to adorn and recommend, as well as to spread, the religion which he professed, and to shew its genuine tendency in his own conduct towards all men. In subserviency to this design; and from the most enlarged and expanded philanthropy, he adopted, supported, and patronized every undertaking, which was suited to supply the wants, to relieve the distresses, or to increase the comforts of any of the human species, in whatever climate, or of whatever description, provided they properly fell within his sphere of action. Perhaps it would even be difficult to mention one

public or private charity of evident utility, to which he was not, at one time or other, in some measure a benefactor. So that he plainly observed the command, "to do good to all men, especially to them " that are of the household of faith."

And here it should especially be noted, that his beneficence was not always withheld, even on account of the extreme wickedness of those that were to receive the advantage of it; but that he was guided, in this respect, by the prospect of doing them good, either in respect of their temporal or eternal welfare.

It is in the next place worthy of observation, that this friend of mankind, in the exercise of his beneficence, not only contributed his money, (which often is done to very little purpose), but he devoted his time and thoughts very much to the same object; doing good was the great business of his life, and may more properly be said to have been his occupation, than even his mercantile engagements, which were uniformly considered as subservient to that nobler design.

To form and execute plans of usefulness; to superintend, arrange, and improve upon those plans; to lay aside such as did not answer, and to substitute others; to form acquaintance, and collect intelligence for this purpose; to select proper agents, and to carry on correspondence, in order to ascertain that his bounties were well applied: these, and similar concerns, were the hourly occupations of his life, and the ends of living, which he proposed to himself; nor did he think that any part of his time was spent either happily, or innocently, if it were not some way instrumental, directly or indirectly, to the furtherance of useful designs. It is therefore evident, that if he be supposed to have been in any measure true to these principles, the sum total of the good which he did to mankind, by persevering in such habits for many years, must exceed all ordinary computation.

tation, and can only be ascertained at the great day of account and retribution.

As a proof how much his business was rendered subservient to his beneficence, it may be remarked, that he not only made the gains of his commerce in a great degree a fund for the support of his charity, but his commerce itself was oftentimes an introduction to the knowledge of the wants, calamities, and deplorable condition of mankind in distant regions of the earth; and a medium through which to communicate to their necessities, and to circulate amongst them the word of God, and other means of instruction, for the benefit of their immortal souls.

Such numerous and expensive plans of usefulness, did not embarrass his affairs, interfere with the real interests of his family, or oblige him to alter his very hospitable, though simple manner of life. A proper and prudent œconomy furnished him with sufficient funds for his profuse bounty. He had no relish for extravagance and luxury, and an unnecessary magnificence and pomp; though he was courteous to all men, and not forgetful to entertain strangers. He was not cramped in following the dictates of his large and generous heart, by a slavish subjection to the humours, opinions and fashions, by which public good suffers so much, and private happiness gains so little.

Far from being impoverished by his extraordinary liberality, his estate was considerably increased with the fairest character for integrity; his children are amply provided for, and reflect with greater satisfaction on the sums that their honoured father expended in doing good, than even on those, by which he left it in their power to emulate his example.

A second peculiarity of his character was, his exact attention to religious duties. Men of light and inconsiderate minds are apt to conceive, that such strictness has little or no connexion with the exercise of beneficence; not knowing that the love of God, which induces to, and is advanced by these duties, when

when they are practised without formality or hypocrisy, always promotes, in a proportionable degree, the love of our neighbour also. The person of whom we speak, spent much of his time, especially during the latter part of his life, in retirement and religious exercises: the Lord's day was appropriated to these uses, and entirely rescued from the avocations of ceremonious visits, and even of common hospitality. He found much pleasure in public worship, and in family religion: and it is not therefore wonderful, that having once contracted those habits, which seem stiff and singular at the first, he should afterwards adhere to them, when he found that they tended to improve his heart, to establish his faith, to promote the enjoyment of life, and to comfort him in his declining years, and in the prospect of his approaching dissolution. Nor could it be expected, that he, who employed himself so much in distributing Bibles, and in propagating Christianity in distant nations, should neglect the religious instruction of his own household; or that he should endure that those habits of irreligion, which are so generally disregarded in servants, should be contracted and continued in his own view, and within the sphere of his own immediate influence.

He was also exact and punctual in the private exercises of the closet: He daily read the sacred scriptures with great reverence and attention; and he adhered to rules which he had formed for himself, from a deliberate consideration of their importance; but, at the same time, he avoided observation, or the affectation of austerity. His meals were early, regular, and temperate; and his life retired, when compared with that of most men, in the same situation in society. He was entirely a stranger to the ordinary pleasures and amusements of the world, nor was he accustomed to consult his own ease or indulgence in any particular; yet his cheerfulness was noticed by all who conversed with him, and he habitually appeared well satisfied and happy. His fear of alienat-
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ing his time from more important uses, rendered him, on some occasions, apparently too averse to go into almost any company. But where the motive was so good, and the use made of time thus redeemed, was so worthy of imitation, surely this may be mentioned to his commendation, rather than as a failing, especially as it increased only with his advancing years, and evidenced a mind more and more occupied with the thoughts of that blessed world, into which he expected so soon to be removed.

His unaffected and deep humility may be considered as another distinguishing feature of his character. His liberality, his useful industry, and his piety; though he was zealous and abundant in them all, appeared not to himself in any degree meritorious: Nay, he was convinced, that in every respect he fell short of his bounden duty, and was entirely dependent on the mercy of God in Christ Jesus for the pardon of his sins, and for final acceptance and felicity. —In truth, he estimated his own character and conduct, by comparing them with the strait rule of the divine law, and not with the crooked principles and practices of the world: For he considered himself, and all the race of men, as being naturally in a state of apostasy from God, and exceedingly prone to evil; and he was very earnest in spreading this opinion, as a fundamental doctrine of the Scriptures.

This sentiment, as far as it was applied to himself, will be admitted to have been a source of humility: when applied to others, it is sometimes thought to be of a contrary nature; for a conviction of the general depravity of the human race, is frequently imagined to spring either from spiritual pride, or from a harsh and severe disposition.

Now, as the sentiments entertained by our late honoured friend, concerning the fallen state of the world around him, undoubtedly made a material part of his character, I shall enter more fully into this circumstance; and the candid reader will then judge, how far this his persuasion was consistent with the
general

general benevolence of his character, which, to some persons, may appear ambiguous or unintelligible.

The main ground, on which this and the rest of his religious opinions were founded, was the plain declarations of the Bible: And to that book, which he studied day by day, endeavouring to imbibe every instruction which it contains, I must refer the reader for a fuller explanation of the subject.—Our late friend, I say, implicitly believed the doctrines of it; and conscious of his own demerit, all his hopes of salvation were derived from it: He expected eternal life, as the gift of God through Jesus Christ, according to the revelation of mercy, and the precious promises contained in the Scriptures; and he found that these were matters in which human reason or authority could give him no assurance or satisfaction.—If, then, on the one hand, he believed the promises of the Bible, and derived all his consolation from them, how could he disbelieve the threatenings of God contained in the same Book, and the repeated declarations of the inspired writers, concerning the degeneracy of men, the wickedness of the world, and the comparative small number of those that are in the way of salvation?

Indeed, that kind of charity which we often hear pleaded for, can only be expected, on any grounds of reason, from Infidels and Sceptics, who, consistent with their principles, may deny that there is an hell, or that the way is broad and thronged which leads to it. But in proportion as these sentiments prevail, the sinews will be cut, of every effort to bring sinners into the narrow way of repentance, faith and holiness, in which the word of God requires them to walk.—If any, therefore, who would be thought to believe the Bible, compliment their worldly neighbours with unscriptural hopes, or teach them to make light of their danger, it must be owing, (though they may not suspect it) to no small degree of scepticism mixing with their views of Christianity: And it is difficult to conceive how they can derive any actual hope from the

the Gospel, who discard all serious fear, and who neither lament nor perceive that state of condemnation, under which (according to the word of God) every one around them lies; unless he believe in Christ Jesus, be renewed in the spirit of his mind, and lead a sober, righteous, and godly life; or, at least, be striving to enter in at the strait gate of repentance, and conversion to God and holiness. It is observable, that the Scripture seems to know but of two descriptions of men, namely, those who serve God, and those who serve him not: he who is not the servant of God, but serves some other master, or aims at some other end, lies under the condemnation of the Bible, though he be free from disreputable vices: And whether the multitude around us are in good earnest serving God, or whether they are pursuing their own selfish ends, let any man of common observation determine.

It must therefore appear to every candid inquirer, that when religious persons entertain what are called uncharitable opinions of their neighbours, they are in truth compelled to it by the united evidence of facts and scripture; and not inclined to it by a mere conceit of their own superiority, or any severity of disposition.

These sentiments may be often observed, as in the present instance, to reside in the same breast, with the most melting compassion, the most expanded benevolence, and the most unequivocal tokens of deep humility. It is not then an inconsistency to think mankind very corrupt and wicked, and yet to abound in compassion and charity towards them. This evidently accords to the judgement and conduct of God himself, as it is every where represented in Scripture: "He commended his love to us, in that, "when we were sinners, ungodly and enemies, "Christ died for us." The blessed Saviour was hated for testifying of the world, that the works thereof were evil; yet he "went about doing good," and at length laid down his life as the propitiation for

for our sins. St John, the beloved disciple, who was eminent for the greatness of his charity, says, " We know that we are of God, and that the whole world lieth in wickedness : " and St Paul, with a mixture of sound judgement and genuine charity, says to the Philippians, " There are many, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ, whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things. " These are a few passages out of vast numbers that might be produced: and, it may be added, that the world (signifying the generality of mankind) is scarce ever mentioned in scripture, without something being added, which implies a condemnation of it.

It is obvious that these sentiments must be unfashionable and unpopular, and must exceedingly deduct from the character of every religious man in the opinion of the world, how much soever he lays himself out, in doing good to the bodies and souls of men.

Some persons indeed are not aware, that they who believe the bible, do thus, in their judgement, condemn the world around them; and they can therefore bear with many true Christians, on account of their philanthropy, having never approached near enough to understand this unpopular subject. It is proper that such persons should be undeceived, and should know, that they who believe the word of God, however kind and obliging to them, entertain the most serious apprehensions concerning the state of their souls, and are far more alarmed for them, than they are for themselves. There are also others that have some sense of religion, and secretly assent to this offensive doctrine; but joining much with the world, they deem it convenient to disguise their sentiments. Nay, they frequently behave in a manner so inconsistent with a serious conviction of this kind, that they are never suspected of it; they conform to the

the world, and seem to be a constituent part of it; and who could imagine that they join with the scripture in the condemnation of it? These are indeed the more popular characters; yet if their sentiments were fully known, perhaps they would meet with less favour, than they who profess them without disguise, and separate from the pleasures and vanities of the world, and from a needless intercourse with it upon that account. The latter are certainly the more honest men, and would probably, if the whole truth were known, be deemed the more honourable characters, the people of the world themselves being judges.

It is not, however, here meant to be insinuated, that pious persons never form too harsh a judgement concerning their neighbours. A certain precipitancy of temper, and a vehemence in some points of doctrine, or a contracted acquaintance with some sect or party, often betray them into mistakes of this kind. Yet whilst we censure a seeming want of charity in others, we should be careful not to fall into real uncharitableness ourselves: and not to condemn any religious persons, merely for abiding by the standard of the bible; lest we should thereby be guilty of condemning the bible itself, while we are fondly valuing ourselves on our superior Christian charity.

But the person of whom we speak, though attached to the church of England, both in respect of its genuine doctrine, worship and discipline, was equally a cordial friend to pious persons amongst the dissenters: but, undoubtedly, his more intimate connexions lay amongst those of them who accorded in doctrine with his own church; for this description of them appeared to him more occupied in, and more earnest for, the salvation of the souls of men. His rule of judgement, therefore, ought not to be considered as merely having respect to party; nor was it determined by a minute regard to his own sentiments in the more disputable points; but it was formed on

the great outlines of doctrine and practice, which are evidently contained in the Scriptures.

Our attention should next be directed to the composed manner in which this honoured and useful servant of God looked forward to the approach of death. Though he was in general healthy, and of a good constitution, yet for a long time before he died, he was sensible that he grew old, and often spake of his nearness to the eternal world with a serenity that shewed such reflections to be familiar, and even satisfactory to him : and when indeed it became evident that the solemn season was arrived, there was no occasion to conceal his real situation from him. He considered his sickness as a summons from his gracious Lord, and calmly prepared to comply with it: being surrounded by his children, and recommending them and their's to the blessing of that God and Saviour whom he had trusted, and with whom he had walked ; recommending to them his service and salvation, and then calmly resigning his spirit into his gracious hands ; he put many in remembrance of dying Jacob, blessing his twelve sons, and then yielding up the ghost :—and the impression made upon the minds of those who beheld the tender, instructive, solemn, and animating scene, will probably not soon be effaced. “ Mark the perfect man, and behold “ the upright : for the end of that man is peace.”

In Memory of the late JOHN THORNTON, Esquire.

By WILLIAM COWPER.

Poets attempt the noblest task they can,
Praising the Author of all good, in man ;
And next, commemorating Worthies lost,
The dead, in whom that good abounded most.

Thee, therefore, of commercial fame, but more
Fam'd for thy probity from shore to shore ;
Thee, *Thornton* ! worthy in some page to shine,
As honest, and more eloquent, than mine,

I mourn: or, since thrice happy thou must be,
The world that has sustained the loss, *not Thee*,
Thee to deplore, were grief mispent indeed;
It were to weep that goodness has its meed;
That there is bliss prepar'd in yonder sky,
And glory for the virtuous, when they die.

What pleasure can the miser's fondled hoard,
Or spendthrift's prodigal excess, afford,
Sweet as the privilege of healing woe
By virtue suffer'd, combating below?
That privilege was thine! Heaven gave thee means
Tillumine with delight the saddest scenes,
Till thy appearance chas'd the gloom, forlorn
As midnight, and despairing of a morn.
Thou hadst an industry in doing good,
Keen as the peasant's toiling for his food.
Avarice, in thee, was the desire of wealth:
By rust unperishable, or by stealth,
And if the genuine worth of gold depend
On application to its noblest end,
Thine had a value, in the scales of Heaven,
Surpassing all that mine or mint had given.
And though God made thee of a nature prone
To distribution boundless, of thy own,
And still, by motives of religious force,
Impell'd thee more to that heroic course;
Yet was thy liberality discreet,
Nice in its choice, and of a tempered heat:
And, though in act unwearied, secret still,
As in some solitude the Summer rill
Refreshes, where it winds, the faded green,
And cheers the drooping flowers, unheard, unseen:
Such was thy charity; no sudden start,
After long sleep, of passion in the heart;
But purest principle; and, in its kind,
Of close relation to th' Eternal Mind;
Trac'd easily to its truest source above,
To Him, whose works proclaim his nature, Love.
Thy bounties all were Christian: and I make
This record of thee for the Gospel's sake;

That the incredulous themselves may see
How bright it shone, exemplified in thee !

NO. III.—ACCOUNT OF MISS GRAY OF TEASES.

MISS JEAN GRAY of Teases, was born February 1741. Her parents were the Reverend Mr John Gray, minister at Dollar^a, who died January 1745, and Mrs Sophia Stedman, daughter of the Reverend Mr John Stedman, minister of the Tron-Church, Edinburgh^b.

She possessed a sound understanding, and very superior talents, which in her early years, when deprived of both her parents, were highly cultivated, under the tuition of an uncle and guardian, no less distinguished for his accomplishments as a scholar, than his skill as a physician^c. Such was her proficiency in polite and useful knowledge, that Lord Kaimes, and many others high in rank or in literary fame, were fond of her company. Among these, there was none whose esteem she so highly valued as that of Sir John Pringle, Baronet, President of the Royal Society of London. In a tedious illness, in which he attended her as a physician, he discovered in her such extensive knowledge and so amiable dispositions,

^a Mr Gray of Dollar, Mr Ure of Fossaway, Mr Duchall of Logie, and Mr Taylor, first of Tillicoultry, then of Alloa, and last of Edinburgh, were among the most esteemed and useful ministers in that country. Though their sermons were not with the enticing words of mens wisdom, they were accurate, well composed, and in a strain the best suited to edify. Mr Gray excelled in preaching on the influence of the Spirit, and experimental religion. Mr Duchall in a striking, pathetic manner, though so excessive was his diffidence, that he seldom preached without shaking and sweating. Mr Taylor was reckoned superior to most in those days, for originality of genius and depth of thought. My worthy friend the deceased Mr Turner of Stirling, presented me with several of his sermons, but, alas, written in a short hand, which the ablest in that way have not been able to decypher.

^b He was esteemed a man of great worth, and an excellent preacher, and left many well composed sermons behind him, distributed by written.

dispositions, as produced a firm and permanent friendship; and her respect for his character, and gratitude for his kind paternal attention, were equally strong. It was from confidence in her prudence and judgment, as well as in her piety and fidelity, that Lady Glenorchy, by her last-will, in the event of the death of another worthy friend, entrusted to her disposal very considerable funds, destined for pious and charitable purposes.

From the native dignity of her own mind, and from associating with persons of the most polished manners, those proprieties, which render social intercourse so agreeable, sat easy on Miss Gray. Yet, though always affable and polite; from modesty and diffidence, she was reserved to strangers, and in mixed companies; and seldom took that share in conversation, to which, from her information and good sense, she was well entitled. Among intimate friends she felt herself at perfect ease; and talking freely, when trifles were dismissed, and subjects of importance started, she discovered the stores with which her own mind was enriched, and her facility in communicating her sentiments with clearness and elegance.

Even before she felt the power of the gospel, though she mixed with others in fashionable amusements, attachment to them, or to the ornaments of dress, was not the foible of her discerning and contemplative mind. Her deportment at that period was decent and honourable; her attendance at church regular, and her charities such as from her opulent circumstances might have been expected. In all this, however, she was influenced by other considerations than those derived from the gospel. It was about nine or ten years before her death, that her views changed: by what means, her most intimate friends have not been informed. Her religious impressions were however cherished and confirmed by the sermons and conversation of several Edinburgh ministers, by the writings of Mr Newton of London, and

and of Archbishop Leighton, and by the lives of pious persons, particularly Mr David Brainerd, with whose experiences her's much coincided, in deep views of the evil of sin, &c. And now she earnestly sought the Lord; read her Bible with diligence, and with strong desire to know the plan of salvation more perfectly; asked at those in whom she confided the most pertinent questions; on their recommendation read the practical pieces most suited to assist her progress in the spiritual life; with the teachableness of a little child hearkened to the instructions of heavenly wisdom; begged her friends to point out, and admonish her for her faults, and received their admonitions with meekness and gratitude. One who lived near her, who fully knew and highly esteemed her character, and to whom as a friend she was peculiarly attached, generally spent with her an hour or two, twice or thrice a week, in conversation on religious subjects, accompanied with addresses to a throne of grace. These were sometimes blessed seasons of spiritual improvement, communion with God, and christian fellowship. At such times, she would talk freely on the state of her own mind; the experiences of others; on the marks of a state of grace, and of progress or declension in the divine life; on public events as calling for humiliation and prayer, or for gratitude and praise; on important passages of scripture, or christian doctrines or duties; on the books she had been reading, and the sermons she had been hearing, in reciting the substance of which she equally discovered the exactness of her memory, and the soundness of her judgment. Without affecting the appearance of it, she was an excellent casuist. She had often occasion to give her sentiments on delicate questions relating to religious character and moral conduct; and her ideas of what is fit and right, though often different from the maxims of the world, were correct, and ably supported by the spirit and precepts of the gospel.

The holy scriptures and the ordinances of the gospel were now her highest delight. She had little re-

lish for philosophical disquisitions, or for eloquent moral harangues, in which the great motives and helps of christianity were kept out of sight. At least, she counted these things loss and dung, in comparison of the excellency of the knowledge of Christ Jesus, of mens need of him from their guilt and depravity, and of his ability and willingness to supply their needs.

Deeply impressed with redeeming love, and humbled under a sense of her own unworthiness, she bewailed that she did so little for the honour of her Saviour, and the benefit of her fellow sinners. She watched with a jealous attention, not only her outward conduct, but the thoughts and affections of her heart; and looked up to Him, for renewed supplies of grace and strength, in whom it hath pleased the Father that all fullness should dwell.

Her opinions were not mere speculation and empty talk. They steadily influenced her temper, and produced a beautiful uniformity and consistency in her deportment. Though no way ambitious of fame, cautiously avoiding notice and applause: from purer and higher motives, she studied a behaviour suited to every relation and situation in which she was placed, and becoming her profession as a christian. In her house she was kind and hospitable. At her table there was elegance and fulness, without profusion or luxury. Though always neat, she shunned those expences in dress and equipage, in which others indulged, that she might have more to bestow on acts of beneficence. To her relations she was attentive and kind; solicitous for their eternal happiness, one daily subject of her thoughts and prayers; and anxious and depressed when they were in perplexity or affliction, and still more so, when fears of their best interests prevailed. To her servants she was a humane and indulgent mistress. Their external situation was comfortable. By a pious chaplain, she furnished them with the means of daily worship and instruction; and to some of them left legacies as marks

marks of her regard. Few have lived equally worthy of esteem, and whose behaviour would bear so strict a scrutiny. Those who knew her best, esteemed her most.

Some of her friends have thought, that her strictures on certain characters were rather too severe. But those only heard them, in whose secrecy she justly confided; and it is probable, from her knowledge of the world, and quick discernment, they were seldom destitute of foundation. Perhaps, too, her judgment, so quicksighted in other instances, was sometimes blinded by excessive partiality for intimate friends, especially for those who had been helpers of her faith, holiness and joy. Yet, in doubtful matters, that partiality did not betray her to adopt their sentiments, without examination. She brought them to the touchstone of reason and scripture; and when she found them condemned by these, she rejected them without scruple.

Many, however, have had a larger share of consolation and joy, though she had no doubts of her interest in Christ, and final happiness. Often her depression arose from a deep sense of the extent of the divine law, and her falling short of what she owed to her God and Saviour: though probably it was increased by the delicacy of her animal frame. Her bodily constitution was indeed feeble, and her health had many interruptions; but she bore them with exemplary patience and resignation, and more desired that they might be sanctified, than that they might be removed. On one of these occasions, a friend high in her esteem requested, that if he survived her, she would leave him any diaries or other religious papers, which might be a pleasant and profitable memorial of the many hours they had spent together in speaking on the things of God. But she peremptorily refused. She said none of her papers were worthy of inspection, from time to time she had burned them, and wished none of them might remain after her death. She even begged as a special favour, that

he would burn all her letters and jottings that were in his hands, with which request he thought it his duty to comply. If her modesty had not prevented her suspecting that she would be the subject of any publication, it would have instigated her to prohibit it.

Her bounties were not extorted by the sight or opportunity of the distressed, though to the habitations of sorrow she was no stranger. She carefully inquired who were the most proper objects of her beneficence; and requested their advice, whom she esteemed competent judges, what might be the most useful employment of that part of her substance, which she had determined to devote to pious and beneficent purposes. She thought that the Great Proprietor of all things had bestowed upon her so ample a fortune, not barely for her own comfort, or that of her relations, but that she might honour the Lord with her substance, and promote the happiness of mankind; and she believed, she must one day give an account at his tribunal, how she had improved so important a talent. This motive led her to sell her landed estate. She earnestly recommended it to her man of business, only to ask an equitable and moderate price. Yet her wealth was much increased, and her power of doing good to others enlarged, without encroaching on what she justly thought due to the ties of blood, of affinity, or of gratitude. She deliberately looked up to God for direction, and consulted friends as to the plans of doing good, which might bid fairest for extensive and permanent usefulness.

She often employed one or two of her particular friends, under the express condition of concealing her name, in carrying her donations to different public undertakings and charitable institutions in Edinburgh, to pious students of divinity, and to private objects of compassion. At different times she gave money to the Reverend Dr. Hunter, and to Dr. Davidson, for purchasing useful books to students and preachers. She supported a Sabbath-day's school for the

the religious instruction of indigent youth. It was blessed with that success, for which she was anxiously solicitous, and earnestly prayed. Many were her kind offices to the parents of those children, and she left an ample provision for the continuance of this school. For some years she gave a prize of eight pounds, for any of the Edinburgh students of divinity, whose essay on a theological subject, to be prescribed by Dr Hunter, should appear to him most to merit it. Afterwards she bequeathed 10*l.* *per annum* for the same purpose, during the Doctor's incumbency. This and some similar institutions, have produced excellent essays. When her funds increased, she vested 500*l.* with the Society in Scotland for propagating Christian knowledge, for maintaining a school in Edinburgh or its neighbourhood, where poor children should be taught reading and writing. Usually 50 or 60 attend that school. By her last will she destined a large portion of her fortune to various important charities; *e. g.* to the Society in Scotland for propagating Christian knowledge 3000*l.* Sterling; to the Society for promoting Religious knowledge among the poor 700*l.*; to the Orphan Hospital 200*l.*; to the Society for Relief of the Destitute Sick, the Edinburgh Society for the Sons of the Clergy, and for building the Canongate chapel of ease, 100*l.* each; to the Royal Infirmary of Edinburgh, to the servants ward in said infirmary, to the Edinburgh Dispensary, to the poor of the parish of Dollar, to those of the parish of Dunfermline, to the Edinburgh charity work-house, to that of Canongate, to that of St Cuthbert's or West Church, for erecting the Edinburgh Bridwell, and for release of prisoners for small debts, 50*l.* each; and for a pious and charitable purpose, which she had much at heart, under the management of one friend, 1000*l.*, and of another 500*l.* Sterling: In all, 6200*l.* Sterling.

These benefactions did not spring, as many splendid ones have sprung, from vanity and ostentation. They were the genuine fruits of a firm faith in the gospel,

gospel, and of a love without dissimulation. With wonder and gratitude she often reviewed, how her heavenly Father had loaded her with outward mercies, with affluent circumstances, a comfortable measure of health, respectable and affectionate relatives, and faithful and conscientious servants: Especially for his goodness in a preached gospel, frequent opportunities of partaking of the Lord's Supper, regular family worship; leisure and advantages, beyond many, for secret prayer, reading the scriptures, self-examination, meditation, christian conference, social prayer, and perusing useful practical books. She lamented that she had done so little for his glory, who had dealt thus kindly and bountifully with her. She admired the patience of God in so long sparing one, who had so little rendered to him according to his benefits. Persuaded by the mercies of God, she often solemnly dedicated to him all she was, all she had, her body, her soul, her time, her wordly possessions, and every other talent. Yet her hope, confidence and joy, was not founded in her own religious affections, resolutions and duties, but in that blood of Jesus, which cleanseth from all sin, in his righteousness, even his only, and in his grace, without which she felt she could do nothing, but which she rejoiced was sufficient for her, and could perfect strength in her weakness. The remains of worldly-mindedness, and the intrusion of vain, idle and sinful thoughts, were her grief and burden. She breathed after all the communion with God, and the glorifying his name, which this embodied state could admit; and ardently desired, and asked of God more of the faith that overcometh the world, of the Spirit of a pilgrim and stranger on earth, and of a heart raised to the things that are above. She looked up to Him, who leads the blind in a way they know not, to direct her by his word, providence and spirit, how best to manage her worldly substance, what part to give to promoting Christ's kingdom, to the poor members of his mystical body, to her kindred and those

those of her own house, and what to lay out on the accommodations of life, and what portion of her time to allot to devotional exercises, to social and relative duties, to lawful business, and to exercise, and such recreations as might strengthen her for duty.

In her last sickness, which was only of a few days continuance, her mind was serene and peaceful, and her conversation spiritual and pleasant. A few hours before her death, she seemed insensible, and slept in Jesus, and entered into glory 18th March 1792.

No. IV.—ACCOUNT of MR WILLIAM DICKSON.

MR WILLIAM DICKSON, dyester in Edinburgh, son of Andrew Dickson merchant in Howden, Haddingtonshire, whose sufferings Mr Wodrow has honourably mentioned, was born 1701. In early youth, he knew the God of his pious parents, hearkened to the gracious calls of the gospel, chose the better part, and never after repented of his choice. His conversation through a long series of years adorned the doctrine of God his Saviour: and his attention to religious, relative and social duties, did honour to his profession. He approved himself a loyal subject, firmly attached to the Revolution settlement, and to the illustrious House of Hanover, even in the most dangerous times. He was exceeded by few, as an useful member of society, and a devout and exemplary Christian. He was a sincere, open, and steady friend of the doctrine, worship, and government of the Church of Scotland: and he considered the disregard of the peculiar truths of the gospel as a chief source of prevailing immorality. Yet he hated division and party spirit, and loved all who appeared to him lovers of Jesus, even when he could not approve many things in their opinions and practice.

In him were remarkably fulfilled the words of Isaiah, "The liberal deviseth liberal things, and by liberal things he shall stand." Highly sensible of the

the value of time, he was unwilling to lose any of his precious and fleeting hours. Of wealth he was not covetous. He wished to leave his children, what would assist decency, virtue and frugality; not what might excite or support pride, vanity, and an emulation of the luxury and profligacy of those in higher ranks. The fear of the Lord was his treasure. Anxious that it might be the treasure of his offspring also, he taught them the good and the right way. He spent much time in his closet, in prayers for himself, and in intercessions for his family, for the nation, and for the church of God. In the evenings of the Sabbath, for many years, indeed as long as he thought it necessary, he addressed his household on the most important and interesting religious subjects, and endeavoured, in the best manner he could, to inform their understandings, and to impress their consciences and hearts. And these his intercessions and labours were not in vain in the Lord. Often he wrought hard for two or three days together, that he might gain a day or two for attending on spiritual things without incumbrance and distraction. His pious desires were sometimes accomplished. Sometimes they were disappointed, and new worldly concerns demanded his attention. By diligence however in his lawful employment, his spirituality of mind was not diminished. Often his devout affections were as ardent, when busily engaged in the toilsome labours of his calling, as even in public or secret worship.

The work of his hands God established and prospered. He disdained the arts of gaining employment, and of increasing wealth, of which some make no scruple, whose religion and honesty it would be uncandid to arraign. From his first setting out in business, his bounties to the needy were numerous. His trade was small, compared with that of others, who were scarce able to keep even with the world. Yet, in balancing his accounts at the end of the year, he often observed with surprise and gratitude, a considerable and unexpected increase of his stock.

He often wondered how he had so much to give, how his circumstances improved, and how he never missed what he generously expended.

He thought it blameworthy in some of his fellow-christians, that they seemed to slight poor saints, while they coveted the company of the rich, the honourable and the learned, though enemies to religion. It was his study to take most notice of persons and things, whose excellence others overlooked. On this principle, indigent householders, especially in his own neighbourhood, whose modesty prevented their wants from being generally known, received a large proportion of his charities: and he bestowed less on good designs, in which persons of all characters were warmly interested, than on designs equally good, or even more so, which were feebly supported, or thoughtlessly neglected.

When his stock had so increased, that he thought he could live comfortably and usefully in retirement, having reached the age in which the Levites were exempted from their service: after much deliberation what was his duty, he freely gave up his business to a nephew. Beside more private charities, he erected a charity school at the Water of Leith, the usual place of his Summer residence, and supported it, so long as he thought it useful. Still however, notwithstanding his beneficence, his substance, through the blessing of God on his prudence and oeconomy, instead of diminishing, increased. He then resolved, that he would no more enlarge his capital, and that he would devote to pious and benevolent purposes, whatever remained after a suitable maintenance for himself, and a proper provision for his family. Bringing himself under such engagements, he thought he could give more freely and easily, and would consider what he had thus devoted as no longer his own. He hoped, that, what his children might inherit, would not be the less blessed, for the want of a small part of what he had acquired by God's prospering his honest industry.

Two of the charities in his lifetime deserve to be particularly recorded; the rather, that he had no personal interest, or near relations, in the Highlands and Islands of Scotland, and no knowledge of the Gaelic.

Calendar parish had petitioned the Society for Propagating Christian Knowledge for one or more charity schools; but their funds did not allow them to grant the petition. Pitying the situation of that parish, Mr Dickson mortified 200*l.* Sterling for two schools, under the direction of their minister and kirk-session. In 1782, there were educated 142 at these schools. In 1790, the Reverend Mr Robertson of Calendar acquainted Mrs Alison Gray, Mr Dickson's only surviving daughter and heir, that the fund was now increased by collections in the parish, and that four schools were kept up, where many were taught reading and the principles of Christianity, and a few also instructed in writing and arithmetic.

For a course of years, many poor though industrious Highlanders have resided in Edinburgh and its environs. Incapable of understanding sermons preached in English, and seldom having opportunity of hearing sermons in the Gaelic or Erse, their native tongue, many of their families were gradually sinking into gross ignorance of religion. In Harvest, multitudes resorted to this country from different parts of the Highlands, to assist in reaping the corns, to whom the zealous and indefatigable Mr Niel M'Vicar preached a sermon every Sabbath in their own language. For about eighteen years after his death, no Gaelic sermon was preached here. In 1766, the learned and judicious translator of the New Testament into Gaelic; the Reverend Mr Stewart of Killin, and, after him; several other ministers from the Highlands, preached in that language. This however, though a welcome, was a very imperfect relief to the spiritual necessities of their countrymen. Their melancholy situation, as destitute of all the ordinary means of grace and instruction, was strikingly represented in a memorial by the generous and liberal-minded Dr Da-

niel Macqueen. Many copies of it were distributed *gratis*; but they met not with the attention they merited. Only four or five met together, and subscribed little more than 20*l.* Sterling, for building or purchasing a house, where there might be stated worship in Gaelic.

January 1768, Mr Dickson, seeing that nothing effectual was like to be done in this matter, resolved to set about it himself. After many difficulties, and much search for a spot of ground fit for that purpose, he purchased, at his own expence, a waste yard in the road from the Grass-market to the Castle, and, though uncertain of indemnification, immediately at his own risk agreed with a mason for building the chapel. Some ridiculed his rashness, and many of great influence viewed his scheme with an evil eye, as encouraging a language which ought to be rooted out. At length, when the building was considerably advanced, the small sum subscribed two years before was cheerfully paid. Many of Mr Dickson's well disposed acquaintances gave money on his application, and others sent it unsolicited. A hundred guineas were generously given by the Society of Clerks to the Signet. Money came in, whenever it was needed. The chapel was roofed August 1768, and the wright work begun February 1769, and August that year the chapel was finished. Considerable discount was obtained for the materials purchased, and for the mason and wright work, on account of his paying every thing with ready money. None advised him as to the plan of the building; yet it was, on the whole, wisely planned and executed. Devoting the greatest part of his time to superintending the work, it was carried on so cheaply, that not only the public at large, but even masons and wrights, imagined that it had cost double the sum which was in fact expended.

By his last-will, 28th January 1772, he bequeathed to the Edinburgh Charity Workhouse, to the West-kirk Charity Workhouse, to the Trinity or Old Women's Hospital, to the Trades Maiden Hospital, and

to the Incorporation of Dyers, ten pounds each : to the Orphan Hospital, 25*l.* paid one time, and 10*l.* another : and to the Society for Propagating Christian Knowledge, 25*l.*, to whom he had formerly given a donation of 5*l.*, and assigned his right to the Edinburgh Gaelic Chapel.

He was a stranger to the ecstatic joys which others less advanced in the divine life have experienced. In some happy hours, he was conscious, that, though with many weaknesses and defects, he had habitually endeavoured, with uprightness and sincerity of heart, to serve God, and to serve his generation after the will of God ; and was comforted with the prospect, that the Lord would perfect that which concerned him, and never forsake the work of his own hands ; yea, that when heart and flesh failed him, the Lord would never fail nor forsake him, but would be the strength of his heart, and his portion for ever : yet often darkness, deadness, and jealousies and suspicions of his state, deeply depressed him, though seldom so as utterly to extinguish hope. When he could derive little comfort from marks and evidences of grace, or the remembrance of past experiences, views of the compassion and power of the Saviour preserved him from desponding. His doubts arose rather from the imperfections and disorders of his heart, than from those of his life and conversation. He lamented, that, through fears of his spiritual state, he was often more dull and less cheerful, than, for the honour of religion, and the recommending it to others, he wished to be. He could derive comfort from no creature enjoyment, when he apprehended that God was displeased. Sensible, that his natural temper was too reserved and melancholy, he strove to subdue it, and hid himself when he imagined that he appeared to others fullen and morose.

Indeed, this tender-hearted Christian blamed himself for many things, in which others less acquainted with religion, with the world, and with their own hearts, would have rather gloried. He regretted, that

unpolished manners, and an abhorrence of falsehood and dissimulation, sometimes betrayed him to condemn fashionable follies and vanities, perhaps in a manner imprudent, and in expressions too strong; and to discover too great a contempt of such of the rich and noble as disregarded religion; and also of the pride, extravagance and ostentation of many in the middle, as well as in the higher lines of life. He was sometimes severe in his reproofs; yet it was from the kindest motives; and he used most freedom with those whom he loved most.

He was thankful to God for continuing him so long in life, with so much health, so little decay of his mental powers, and so many valuable outward and spiritual mercies, which had smoothed his passage through the different stages of his pilgrimage. Especially, he was thankful for Christ, for the Bible, for Sabbaths and ordinances, for offers of grace, for the influences of the Spirit, for being restrained from the grosser pollutions of the world, and for some evidences of his interest in the Redeemer.

He went to church to be edified; not to be entertained. The learned and worthy Dr Henry, whose manner in the pulpit some censured as cold and unanimated, was for a few years minister of the New Greyfriars church. Mr Dickson, who, when in town, usually sat there, discerned and admired in the Doctor's discourses, excellencies much more valuable than the beauties of eloquence, and the graces of delivery; and often spoke of his lectures as uncommonly judicious and instructing.

There are few to whom the character of Tabitha may be more justly applied—full of good works and alms-deeds which he did. Though his faith had to struggle with many a melancholy thought, gratitude for redeeming love so deeply impressed his heart, that glorifying his God and Saviour, and doing good to the souls and bodies of men, became the chief business and pleasure of his life.

He died June 1782. As in former years, so on his deathbed, this fearer of God, when walking in darkness, trusted in the Lord, and staid himself on his God. Upon comparing his temper and frames with the strictness, spirituality and extent of the divine law, he was deeply humbled, and sometimes depressed. But views of the mercy of God, and the finished work of the Saviour, upheld his drooping heart, and he held fast the beginning of his confidence firm to the end.

His first wife was Mrs Euphan Snibert, who lived with him seven years, and bore him three children, of whom only Mrs Gray is now alive. He then married Mrs Agnes Turnbull, widow of Mr William Wardrobe of Torburnhill, who was forty years his wife, survived him three years, and died aged eighty-five. She bore him seven children, who all died before their father.

May a double portion of the spirit of these excellent ones of the earth, rest on Mrs Gray, and her seed, and seed's seed!

No. V.—ACCOUNT of the Reverend Dr GILLIES.

Dr JOHN GILLIES was son of the Reverend Mr John Gillies, minister of Carriston, in the presbytery of Brechin, and of Mrs Mary Watson, who was descended from a respectable family in Galloway.

From his character, when a student of divinity, for worthy dispositions, learning, taste, and acquaintance with the best ancient and modern writers, he was successively employed as a tutor in the families of Brisbane of Brisbane, Macdowal of Castlesemple, and Lord Glasgow. The present Brisbane was his pupil, and on every occasion discovered his high regard for him.

Few have been more eminent for simplicity and Godly sincerity; for lively impressions of divine things, accompanied with habitual cheerfulness; for delight in the Scriptures, and in speaking or hearing of him
who

who is their great subject; for the ornaments of a meek, humble and quiet spirit; for patience and resignation under afflictive dispensations; for a sense of the divine goodness in his many comforts, and gratitude to those, through whom they were conveyed; for thankfulness to those in authority, on account of the blessings enjoyed under their protection; and for an unsuspecting charity towards all. He saw and approved what was excellent in men, whose sentiments in politics, and even in religious matters less essential, greatly differed from his. Strict in examining his own heart and life, he viewed with candour the conduct of others. His care in avoiding sinful conformity to the world, and in abstaining from every appearance of evil, was adorned by gentle, courteous and endearing manners. His kind and affectionate heart wished to embrace all of every denomination, who love our Lord Jesus in sincerity. No wonder then, that even the party-spirited, who with rancour shunned one another, met in one point, loving and reverencing Dr Gillies.

His zeal against error and vice, and yet his moderation in the manner of contending against them, were known to all men. During the meeting of the General Assembly 1778, a bill was about to pass for repealing some of King William's laws against popery; and though that bill only respected England, it was apprehended, that next Session of Parliament, a similar bill would be introduced for Scotland. Alarmed, lest such a repeal might greatly hazard the interests of Protestantism, the Doctor moved, that the General Assembly should instruct their Commission to give it the earliest and most effectual opposition in their power. Dr Gillies was feebly supported; his fears were ridiculed by many, who, when the act of Parliament was published, were convinced that their ridicule was ill-founded; and his motion was rejected by a considerable majority. In a few months, when the contents of the law, and the intention of extending it to Scotland, were fully known, the alarm

larm became general. Presbyterians, both of the established church and secession, united in dutiful petitions to government, for warding off the danger. Many pamphlets were published, representing the treacherous and cruel spirit of popery: among which, one by a respectable clergyman, now a Bishop of the Scots Episcopal church, was none of the least useful. But a set of weak and ignorant, or profligate and ill-designing men, took advantage of these alarms, to disturb the public tranquillity. A mob assembled at Glasgow, instigated by strong drink, and a wanton petulant spirit, not by religion, and, as if rage and cruelty to Papists would do honour to Protestantism, burnt to the ground the house, the works and offices of Mr Bagnell, a Roman Catholic manufacturer of some eminence; and vowed vengeance against him, his wife and family, and whoever would harbour them. At this crisis, many who pitied or wished to relieve them, were afraid to receive them into their houses. Happily, Dr Gillies being applied to, with open arms received the poor woman and her children. Not afraid of man, "he feared God; and had no other fear." He prayed with, and exhorted Mrs Bagnell; and, forgetful of their religious differences, led her troubled thoughts to Him who is a refuge in distress. Soon after, lodgings were taken for the family, money was given them, and for many weeks all their wants were supplied by a few ministers and private Christians, who deprecated the consequences of passing the obnoxious bill into an act of Parliament, but had been taught in the school of Christ, that the distressed Papist, as well as Protestant, was their neighbour.

He was ordained one of the ministers of Glasgow, 29th July 1742. His fondness for literary amusements still continued, and indeed remained through the whole of his life: yet, not so, as to encroach on his duties as a Christian, a head of a family, or a minister of the Gospel. Milton's *Paradise lost* was one of his most favourite books, and the greatest part

part of it he could perfectly repeat. Often he improved or enlivened conversation, by introducing passages from that poem, or from Horace or Virgil, sometimes with wonderful appositeness and propriety, sometimes with pleasantry and humour. But, though these things afforded him entertainment in a weary hour, they were only relaxations from labours and studies more important. To grow in the experimental knowledge of Christ, and to conduct others to that knowledge, was the business of his life, and the chiefest joy of his heart. Love to God, to the Redeemer, to all men, though especially to the household of faith, animated him to unwearied efforts in promoting the cause of truth and holiness. His pulpit services were conducted in a style, plain, simple, and unadorned, yet with force and energy. Besides generally delivering three discourses every Sabbath, several years of his life were distinguished, by his instituting public lectures and serious exhortations, twice and often thrice every week. While health and strength permitted him, he was equally faithful in visiting and examining the people of his charge, in visiting the sick and afflicted, and in every other private parochial duty. For some time he published a weekly paper, addressed to the consciences and hearts of his people. His warm affectionate expostulations from the pulpit and from the press, drew the attention, and awakened the religious concern of many. A pious student of divinity informed me a few days ago, that his first serious thoughts arose from one of the Doctor's weekly papers occasionally falling in his way. Thus was the Doctor instant in season and out of season, and studied to keep back from his people nothing profitable, but to declare to them the whole counsel of God. Indeed, they had daily lessons in the consistency and uniformity of his conduct, and in his upright, circumspect and exemplary walk. He approved himself a minister of God, in tumults, in labours; in watchings, in fastings, by pureness, by kindness, by love unfeigned; and to his

dear hearers his mouth was open, and his heart enlarged. He was gentle among them, even as a nurse cherisheth her children; and being affectionately desirous of them, he was willing to have imparted to them, not the gospel of God only, but his own soul also, because they were dear to him. Having been fifty-four years their pastor, he had baptized and married the larger part of his congregation. To him they looked up as a father and a friend; and many tender tokens of his affection will long live in their grateful remembrance. When, in the last years of his life, he was only able to appear in church at sacramental occasions, and to exhort one table, the most indifferent spectator could not but observe the sympathy and love which shone in the faces of his hearers, and the tears which they could not restrain, when he solemnly blessed them in the name of the Lord, and spoke of his dissolution as being at hand, with looks of humility, serenity and joy. May they who so long enjoyed so faithful and loving a spiritual guide, profit by their high privilege, and prove his joy and crown of rejoicing in the day of the Lord!

The heart of Dr Gillies was the seat of all the finer affections. As a dutiful son, a tender husband, and a kind and indulgent parent, few could equal him. He was blessed with two of the best of wives; and he often remarked, that throughout the course of his long life, his heavenly Father had favoured him with so many and so valuable family comforts, that sometimes he feared he was not one of those sons whom the Lord loved. His first wife, to whom he was married soon after his ordination, was Elizabeth, eldest daughter of the Reverend Mr John McLaurin of Glasgow, so eminent as a humble and heavenly-minded Christian, and as a deep, solid, and judicious divine. She died soon after the birth of her eighth child, 6th August 1754, about a month before the death of her worthy father, whom she much resembled in a peculiar sweetness and vivacity, and in serious piety. They were lovely and pleasant

in their lives, and in their deaths they were not divided^a. January 1756, he married Joanna, youngest daughter of John Stewart, Esq. (who died before his father, Sir Archibald Stewart of Blackhall) and twin-sister to the present Sir Michael Stewart of Blackhall. Her only child was Rebecca, married some years ago to the Honourable Colonel David Leslie, second son to the Right Honourable the Earl of Leven. Mrs Gillies's prudence, piety and benevolence, made her a help meet for the Doctor, and she was spared for a comfort to him, till 3d December 1792.

To his worth as a parent, the tears and regret of his family bear ample testimony. Yet they are sensible that their sorrow is wholly selfish, assured that he whom they lament, is now with his Saviour, whom he loved, who is love itself, and in whose presence love and harmony for ever reign. His good sense, and extensive information, joined to his humility, moderation, and amiable and engaging manners, rendered him a pleasant, entertaining and instructing companion. If any thing tended to ruffle his temper, the moment he felt the beginning of such an emotion, he quenched it, by hastening away from the scene of temptation.

Steadiness in friendship was a leading feature in his character. Often he perceived not the failings or faults of a friend, when too well perceived by others; and when he saw or suspected them, such was the favourable light in which he viewed them, that though they might diminish his esteem, they did not alienate his affection.

The comfortable views he entertained of his own approaching death, may be gathered from the following extract of a letter, written the Harvest before it, to an old friend: "You ask me how old age sits upon me. I am now in my eighty-fourth year, and, thank God, enjoy tolerable health and spirits,

^a See Dr Gillies's account of Mr M'Laurin, prefixed to his sermons and essays, Glasgow 1755.

" though it has pleased our heavenly Father to lay
 " me almost wholly aside from my work for many
 " months past. I comfort myself with my favourite
 " Milton's words :

" They also serve, who only stand and wait."

" I am waiting, I hope with patience, God's time,
 " which is the best for my dismissal hence. Christ's
 " lying in the grave, has sweetened the thoughts of
 " it to all believers : And through his merits we can
 " have hope in death."

His last illness, like his whole life, was a dignified celestial serenity and peace. He was seized 21st March 1786 with a stroke of the palsy, which deprived him of the power of one side. Yet his memory and recollection remained, and he gave many pious and affecting exhortations to his family and friends. The Doctor's distresses on his deathbed were much soothed and sweetened by the dutiful and tender attention of his son the reverend Mr Colin Gillies one of the ministers of Paisley, and of his daughter the Honourable Mrs Leslie. When mentioning Mrs Leslie, I hope they who know a parent's heart will forgive me, if I gratefully record the intimate endeared friendship betwixt her and my affectionate daughter, and for many years my agreeable companion, and, when my knowledge of her well-cultivated understanding and delicate taste led me to request it, my wise and faithful, though modest and reluctant counsellor, Margaret Erskine. Esteemed by strangers as the dear deceased was, for her good sense, extensive information, and affability and attention ; and beloved as she was by her near relations : perhaps none so fully knew her worth, felt so much on her own account, and so thoroughly sympathized with the bereaved parents and family, in her sudden death, as Mrs Leslie. May the Friend, who can never die, recompense her kindness to the

living and to the dead, be her guide through all the snares and dangers of life, her support under those sorrows to which the happiest state on earth is exposed, and her abiding and everlasting portion! And while we lament that parents, children or friends, are not suffered to continue with us by reason of death, let us be thankful for ground of hope, that while we mourn, they rejoice; and that, notwithstanding alarming dangers to which they have been exposed, some of our most valuable comforts are still preserved.

Dr Gillies fell asleep in Jesus, Tuesday 29th March, in the 84th year of his age, and the 54th of his ministry. Few deaths, notwithstanding his advanced age, have been more generally and more sincerely regretted. Crowds attended his funeral with tears, pronouncing blessings on his memory. The reverend Dr Taylor preached his funeral sermon; and each of the ministers of Glasgow, who supplied in their turns the vacant church, made that honourable mention of him, which his distinguished worth well merited. He never coveted the applause of men; yet the applause of the good ever followed him. Even on earth, his single eye to the glory of God was not without a reward: "The memory of the just shall flourish."

His principal works were,

Exhortations to the inhabitants of the South Parish of Glasgow, 2 vols. 12mo. They began to be published in numbers, at the low price of a halfpenny each, 26th September 1750, and were finished 9th November 1751.

Historical Collections relating to the success of the Gospel, 2 vols. large 8vo, Glasgow, 1754.

Appendix to the Historical Collections, 32 numbers, collected in one volume 12mo, Glasgow, 1761.

Life of the reverend Mr George Whitfield, 8vo.

Sermon at the opening of the Synod of Glasgow.

Hebrew Manual for the use of students of that language.

Devotional Exercises on the New Testament; 2 vols. 12mo.

Psalms of David, with notes devotional and practical, extracted from Dr Horne's Commentary, Glasgow 1786, 12mo.

Milton's Paradise Lost, illustrated by texts of scripture, London 1788, 12mo. X

The Doctor's works, like his sermons, were beautiful and striking, though undesigned pictures of his pious and benevolent heart. They did not aspire after, and were not calculated to procure, literary fame, or to excite admiration of his ingenuity, acuteness and eloquence. In his addresses from the pulpit and from the press, he desired to know nothing, and to make nothing known, save Jesus Christ and him crucified. Those who wish to learn a new Christianity, to ridicule old-fashioned truths, or to torture the sacred oracles to a sense opposite to their true spirit, will find no gratification in his writings. Losing sight of himself, his ambition in them was, to publish to thoughtless and secure sinners, their guilt, their danger, and the only method of relief; to build up saints in faith, holiness and comfort; to learn Christians to love one another with pure hearts fervently; to display the powerful and benign influence of the Gospel, when preached with the Holy Ghost sent down from heaven; and to promote esteem of the holy Scriptures, and a perusing them not only with the understanding, but with suitable, devout, and benevolent emotions.

In 1794, he communicated to several ministers in different parts, his design of preparing a Supplement to his Historical Collections and Appendix, and requested their advice as to the manner of conducting it. His intention was, to record or hint various particulars relating to the history of religion: *e. g.* (1.) Exertions by different Christian societies, for promoting purity of doctrine, vital piety, the conversion of

infidels, united prayer for national prosperity, and for the outpouring of the Spirit. (2.) Men of learning and genius not ashamed of the Gospel, such as, in latter times, Boerhaave, Haller, Littleton, West, President Forbes, Lord Hailes, &c. (3.) Wealthy Christians distinguished by devising liberal things, for promoting the temporal or spiritual good of mankind. (4.) God's hidden ones in the midst of the mystical Babylon. (5.) Eminent holiness in men low in their station, and mean in their natural talents.

But, Spring 1795, though the Doctor's zeal was not abated, his strength and vigour visibly decayed, and he was cautioned not to impair his health, and shorten his days, by prosecuting his important plan in its full extent, and employing about it too much thought and labour. Interesting materials were however sent him for filling up the third of these articles; and he rather chose that a defective supplement should appear, than that the accounts of Lady Glenorchy, Lady Harriot Hope, and Lady Huntington, furnished by two delicate and masterly pens, should be buried in oblivion.

From the same motive, I have added to Dr Gillies's papers, accounts of Mr Thornton, Mr Howard, Miss Gray of Teases, and Mr William Dickson, equally illustrious patterns of faith working by love. I was honoured with the friendship of all the four, and intimately acquainted with the two last. My friendship with Dr Gillies commenced 1743, and continued till his death, though distance seldom permitted our personal interviews after 1753, and public and private avocations hindered our frequent epistolary correspondence. Yet, had I not been supplied with materials, for the account of these three excellent persons, partly from their near relations, partly from their intimate friends, if I had not declined the task, certainly I would have performed it with less advantage. Indeed, the sentiments in these papers so perfectly accorded with my own, and were expressed in

language

language so just and proper, that no labour remained for me, unless abridging and arranging them, which was necessary, lest the largeness of the supplement should hinder its spread and usefulness: A consideration which is also my apology for not inserting extracts from some poetical essays, which well delineated Dr Gillies's character as a Christian, a minister, and an author.

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